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## HISTORICAL SKETCHES OF DEVOTIONS TO THE BLESSED SACRAMENT.

### No. III.—*The Altar and its Furniture: the Oblations.*

As the living temples of the souls of Christians derive all their strength and dignity, all the beauty of their holiness, from their union with Jesus Christ, of which union the Blessed Sacrament of his body and blood is the principal and most efficacious means, so the sacred character which belongs to the material building of God's house is derived wholly from that altar whereon this precious Sacrament is prepared. All the instruments employed in God's service become entitled to respect and reverence only in proportion to their proximity to this Holy of holies. It is this which makes Christian churches to be so holy, and which gives such exceeding dignity to the Christian priesthood: "for if under the old law," says St. Chrysostom, "great and noble things were said concerning the priests, and they were distinguished by many honours and privileges above ordinary men, how much more under the Gospel! The miracle which these perform exceeds the miracle of Elias; he called down fire from heaven, but these call down the Holy Spirit: and since they do this, since they perform the tremendous sacrifice, and continually handle the Lord and Maker of the world, tell me where shall we rank them? What purity, what holiness shall we require of them? Only consider what ought those hands to be which serve upon such things; what ought the tongue to be that utters such words; of what infinite purity and sanctity ought that soul to be which receives so great a Spirit. Whilst the priest is employed in this great mystery, angels surround him, and the whole army of the heavenly host cry aloud; and the place round about the altar is full of angels desirous to do honour

to Him who lies thereon. These things we must believe from a mere consideration of the nature of the Christian mysteries; but besides this, I once heard a man say, that an old man, a venerable man who was in the habit of seeing visions, told him that he had been vouchsafed an actual sight of these things; namely, that he had seen suddenly, at the time of the offering of the sacrifice, a great multitude of angels, as many as he could see, clothed in bright garments, and encircling the altar and bowing down their heads, as a man might see soldiers in the presence of their king.\*

But not only at the time of the offering of the sacrifice do angels wait about the consecrated altars of our churches; to holy monks and anchorites of old has been vouchsafed the sight of these ministering spirits attending upon our altars even at other times, and it has been revealed to them that from the moment of the altar's consecration it was entrusted to their special guardianship.† And what wonder? for if the angels lingered about the empty sepulchre because honour was due to the place which had once, though but for a while, received the body of Christ, how much more venerable is a spot consecrated by the more frequent presence of that same body!

From the altar, then, the whole Church receives its sanctity; and the altar is holy, because although by nature it is a common stone, yet the body of Christ has been laid thereon, and thereby it has become sanctified. "This holy altar whereat we stand," says St. Gregory Nyssen, "is by its own nature a common stone, differing in nothing from those other stones wherewith we build our walls and lay down our pavements; but because it is consecrated to the service of God, and has received a solemn blessing, it is now a holy table, a spotless altar, and is no longer to be touched by all, but by the priests only, and by them with reverence."‡ "What is the altar," asks St. Optatus,§ "but the seat, or resting-place, of the body and blood of Christ? There his body and blood dwell for a certain time; there the vows of the people are offered, and the members of Christ; there the Almighty God is invoked, and the Holy Spirit is called upon and comes down; from thence many receive the pledge of eternal salvation, the defence of their faith, and the hope of their resurrection." And he goes on to charge upon the Donatists their irreverent treatment of these consecrated altars, and also of the chalices; of these, he says that they had broken and sold them, and so consigned them to almost certain profanation, though they had borne

\* De Sacerdot. vi. 4.

† De Baptismo Christi.

‡ Sophronii Pratum Spirituale, cc. 4, 10.

§ De Schism. Don. vi. 1.



within them the precious blood of Christ: of the altars he does not so much complain because they had scraped and planed their surface, as though they had been polluted by the holy sacrifice which the Catholic priests and bishops had offered thereon, but he complains that, not satisfied with this, they had even broken them in pieces, an act of violence which, if not absolutely necessary, was a very grievous sin of irreverence; and they had themselves shewn, he says, that they did not feel it to be absolutely necessary, since in so many instances they had been contented to do less.

But not the altar alone was an object of Christian reverence; every thing connected with it was also invested with a peculiar value and importance, and a certain degree of sacredness. "Veneration is due to the altar," says St. Jerome,\* "to the chalices, to the coverings of the altar, and to the rest; they ought not to be treated as though they were like all other inanimate things, and void of every degree of sacredness, but in consequence of their close contact and union with the body and blood of Christ, they are to be treated with very great respect and reverence." Under the old dispensation, when Moses was about to finish the tabernacle, it was commanded him, "see that thou make all things according to the pattern which was shewn thee on the mount." The most nice and exact directions, from which he might not depart, were given concerning the form and material both of the altar and of every thing that concerned it; and so in the same way Christian bishops and councils have from the very earliest ages considered it their duty to pay very minute attention to similar particulars in the details of Christian worship. Only it is not with us as it was with the Jews, that an absolute type has been proposed, a standard from which we must never vary, so that one has only to look at the outward form to judge whether or no we have fulfilled what is required of us in this matter; but contrariwise, nothing outward is here of more value than another, excepting so far as it expresses greater inward devotion. Of course we are bound to spend the utmost care and magnificence we are able upon every thing connected with this Blessed Sacrament; yet since, after all, it must needs fall short of its real dignity, which is infinite, every thing must be judged of in relation to our condition and circumstances in life. If a man spend gold and silver upon his own person, his house and his furniture, and yet suffers the vessels used in the service of the altar to be of mean and unworthy materials, such a one cannot be very earnest in his devotion; whilst, on the other hand, every thing connected

\* Ep. ad Theoph. 114.

with the outward service of God may be of the most humble and ordinary description, yet the faith and charity which offered it be most rare and precious in his sight. We must remember the celebrated answer of St. Boniface, Bishop of Mentz and martyr in the eighth century, when asked whether vessels of wood might be used about this sacrament; "once," said he, "golden priests were wont to use chalices of wood; now, on the contrary, priests worthless as wood use chalices of gold."

Moreover there are uses for this world's wealth which the Church has always preferred even to the adorning of the altar and its furniture. St. Jerome commends St. Exuperius, Bishop of Tolosa, that he had sold the golden vessels of the Church for the sake of the poor; and adds, "yet nothing surely could exceed his wealth who carries the body of Christ, though it be but in a basket made of twigs, and in a vessel of glass." It is mentioned, too, in praise of St. Ambrose and St. Augustin,\* that they in like manner had not hesitated to sell the sacred vessels when the necessities of the poor required it; and St. Chrysostom rebukes the folly of those who, behaving themselves with harshness and injustice towards widows and orphans, yet think that they do well, because they offer for the service of the Lord's table a chalice of gold set with precious stones. He reminds them that it was not a golden chalice, neither a table of silver, from which Christ Himself distributed the sacred species to his apostles; that curiously wrought pavements, lamps hung with silver chains, altar-coverings embroidered with gold, and all other such things, are very good and praiseworthy, but that almsgiving is still better; and that that is no true and genuine desire to do honour to Christ's body which clothes it with precious silks in this sacrament of the altar, but suffers it to go in cold and nakedness in the persons of the poor, his chosen representatives.

These instances, whilst they give us some insight into the piety of the early Church in devoting her worldly substance to the beautifying and enrichment of all that in any way concerned the worthy celebration of the great Christian sacrifice, shew us at the same time her admirable wisdom and prudence in the value which she taught her children to put upon all such outward circumstances. Accordingly we find both her laws and practice varying very considerably from time to time, and, indeed, in different countries also at the same time. At first, when Christians had the privilege of reserving the Blessed Sacrament in their own homes, they seem to have carried it

\* Vita Possidon. c. 24.



either in little vessels (which were generally wooden, but sometimes even of gold), or wrapt in linen cloths, or merely in their bare hands; and of course the vessels in which it was preserved in their houses varied according to the wealth and dignity of the possessor. When bishops, priests, or others carried it about with them during their travels, it seems to have been most commonly placed in a kind of scarf, or linen napkin, hung round the neck. Meanwhile, in the public service of the Church, vessels made of twigs (such as were used in some of the religious ceremonies of the heathen) appear to have been used by Christians also, and to have been retained, at least partially, until the fifth or sixth century; but these can only have been serviceable for the reservation of the Blessed Sacrament under one species, not both. Originally both the chalice and the paten were of wood or of glass, at least in ordinary circumstances; though doubtless, where they were able to afford it, they gladly availed themselves of one of the precious metals. We know from the story of St. Laurence, that gold and silver vessels were used in the Christian sacrifice in the middle of the third century, or at least that it was generally supposed so by their heathen emperors, and probably not without good reason;\* and it is certain that before the end of this century they were so used; for when at a later period the chapel in the Catacombs was reopened, in which the Christians had been surprised during one of their assemblies at the tombs of SS. Chrysanthus and Daria, and were there buried alive by order of the Emperor Numerian, not only the mortal remains of the martyrs were brought to light, but also the silver vessels which they had been using when they were discovered. It is thought by some that Pope Zephyrinus at the end of the second century forbade the use of wood, and ordered the use of glass instead, because this could so much more easily be cleansed, and fragments more easily detected upon it and removed; others, however, are of opinion that he forbade the use even of vessels of glass, and ordered that they should be made of silver; or if he did not, Pope Urban, who succeeded to the chair of Peter only twenty years later, certainly did. Wooden chalices, however, were not wholly abandoned every where; for in the middle of the ninth century, Pope Leo IV. was obliged to renew the prohibition, as also of chalices of glass, or of any inferior metal; and even in the end of the twelfth century there was still occasion for Innocent III. to give a pound of silver to all those churches in Rome which were too poor to procure for themselves a chalice of that material. In our own country,

\* See Prudent. *Peristeph.* Hymn. ii. 65.



a council in Northumberland, towards the latter part of the eighth century, forbade chalices and patens to be made of horn. Another council, held in London A.D. 1175, forbade the use of tin,\* and required that they should be of gold or silver: so, too, the immediate successor of St. Thomas of Canterbury forbade a bishop to bless any that were made of tin, or other less precious materials; but in later times, when the country was in a measure impoverished by the large sum which had been paid for King Richard's ransom, a greater laxity was permitted; the principle being always the same, of not permitting the circumstances of God's service to be dishonoured by any avoidable meanness, yet, at the same time, of not laying upon the people a burden too heavy for them to bear.

But not only was the material of the sacred vessels thus variable from age to age; the shape and character of the vessels themselves were still more so. We have already said that when the Blessed Sacrament was reserved in private houses, it was usually in small vessels of wood, or, where circumstances permitted, even of gold; and these vessels appear to have been of an oblong shape, and provided, of course, with a cover to defend their precious contents from any accident; with a ring also in the top, that it might be suspended from the neck. From the beginning of the fourth century, however, when it was reserved in the public churches, it was commonly placed in a vessel made in the shape of a dove, as an emblem of the Holy Spirit, and this dove was suspended from the centre of the ciborium; not such as we now call the ciborium, but a lofty and substantial canopy, resting on two or four pillars, as it were itself a temple in miniature, serving to protect the altar which it covered from dust and all other inconveniences. Such canopies as these are still retained in the most ancient basilicas of Rome, St. John Lateran, St. Peter's, St. Mary Major's, St. Cecilia's, and others; and in the very ancient church of St. Clement in that city, the hook may still be seen from which this dove was originally hung; one of the doves themselves, too, is preserved in the sacristy of San Nazario in Milan. These doves were either of gold or silver, and were in some places, in Pisa for instance, suspended over the baptistery, as well as over the altar, for the greater facility of communicating the newly baptised. Sometimes they did not contain the Blessed Sacrament immediately, but only enclosed a pyx in which it was placed. They remained in common use in the Latin Church until the eleventh century. Sometimes, too, the pyx alone was suspended over the altar without the dove, as we read of the Emperor Henry having

\* Labbe, Conc. xiii. p. 365, can. xvii.

given to a church a pyx of onyx stone, which was used in this way.\* Six centuries earlier, however, there were introduced in Rome, and gradually throughout the Church, certain small towers, or tabernacles, not attached to the altar, but easily portable;† and these superseded in time the use of the dove, though at first they seem to have been intended to be used together. At least, St. Hilary,‡ who was Pope in the year 462, gave to the church of St. John intra Fontem, in Rome, both one of these towers in silver, weighing sixty pounds, and also a golden dove, weighing two pounds, as though the one had been made to rest upon, or perhaps within, the other; but to the church of San Lorenzo he gave a tower only: and Perpetuus, who was Bishop of Tours much about the same time, gave to Amalarius the priest a dove only; so that it would seem that at that time the dove and the tower were both used together, or either alone, quite indifferently. By and by, however, the dove was more generally dispensed with in churches where the towers were used, and the Blessed Sacrament was kept in the tower itself. Both the dove and the tower might have been seen in some of the French churches down to the close of the seventeenth century; the one in the diocese of Chartres, and the other in one of the churches of Tours. In the church of Santa Croce, at Rome, is retained even at the present day a custom yet more ancient than either of these, and probably it is the only instance where it yet lingers; the Blessed Sacrament is there reserved in a closed recess in the wall, at a considerable height from the ground, behind the altar, such as those in which the sacred oils are now wont to be kept in Catholic churches, but as the Holy Eucharist was once kept very commonly every where, more especially in Holland and Portugal. Indeed, it seems to have been the very earliest of all modes of reserving the sacred species; for in the (so-called) Apostolical Constitutions—a work to which cannot certainly be assigned a date later than the fourth century, and *before* that time the Blessed Sacrament could not have been reserved in churches at all—we read that when all had communicated, the deacons were to take up what remained and place it in the *pastophorium*, that is, as St. Jerome explains it,§ in the innermost part of the church, called also sometimes *thalamus*, because there was laid up the body of Christ, the true

\* Hugo Flav. in Chron. Vindub. apud Nov. Bibl. MS. tom. i. p. 166, ed. Paris, 1577.

† St. Greg. Turon. de Gloriâ Martyrum, i. 86.

‡ Anastas. Bibl. apud Muratori Rer. Ital. Scrip. tom. iii. p. 120.

§ In Ezech. c. xl. The word is rendered in the Vulgate *gazophylacia*; and they were so called, because the priests and Levites kept there the sacred vessels belonging to the temple.



spouse of the Church and of our souls. Here the Blessed Sacrament was kept, and with it the sacred vessels also, under lock and key; and the name was retained even to the middle ages, even though the form may not have been identically the same. St. Charles Borromeo, however, ordered that this practice should be abolished wherever it still remained in his diocese;\* and that these "*armoria*," as he calls them, should be put to other uses, such as the preservation of the holy oils.

The present form of tabernacles, attached to the altar, and forming as it were a part of it, appears to have become general in the thirteenth century, about the same time as the larger *ciboria* we have mentioned were disused, by which name therefore they were very often called, though more commonly perhaps by that of *custodiæ*; and the different provincial councils of the time abound therefore with rules and enactments concerning it. Among the constitutions of a council held at Oxford A.D. 1222, under Stephen Archbishop of Canterbury, it is ordered that the Holy Eucharist shall be kept in a clean pyx of silver or ivory, or some other fit and proper material; but nothing is said as to the place or manner of preserving this pyx. St. Edmund, his successor, repeated the same injunction; but in the constitutions published at Reading by another Archbishop of Canterbury in the same century, it was required of every parish church, that they should provide a decent and proper tabernacle, with lock and key, of quality proportioned to the ability of each church; and in this the Blessed Sacrament was to be reserved, not in a burse or small bag (the decree went on to say), because of the danger of breaking the particles, but in a handsome pyx, lined within with the whitest linen, so that it could both be taken out and replaced without risk. These tabernacles, however, were certainly not in universal use in this country even as late as the time of the Reformation; for amongst other wicked things which were done at that time in contempt and hatred of this adorable Sacrament, we read of one of the students of St. John's College, Cambridge, going into the chapel at night, and "secretly cutting the string whereby *the pyx hung above the altar*,"† being doubtless suspended from the centre of the hollow dome of the ciborium of which we have already spoken.

We have mentioned that it was ordered in the constitutions of Reading, that the pyx was to be lined with fine linen; this order was in strict accordance with the practice of the primitive Church, which always considered the use of linen about the Blessed Sacrament to be specially appropriate, as commemorative of those linen cloths in which the body of our Lord

\* Acta Med. Eccl. tom. i. p. 386.

† Strype's Cranmer, i. 231.



was wrapped when it was laid in the sepulchre. St. Optatus bears testimony to the universal custom of covering the altars with such cloths, at least during the celebration of the sacrifice; and in the language of Christian symbolism, they were accounted emblematical of that tribulation which the sacred humanity of our Lord endured, and of the exceeding purity which is the fruit of tribulation;\* and it was for this reason that they were preferred to the more costly material of silk, which yet was employed on less worthy objects. One of these pieces of linen, the corporal, being used only in immediate contact with the very body and blood of Christ during the sacrifice, was always held in great veneration, and provided with especial care. It is related of St. Clara during her long and painful illness, that she continually employed herself in working, as she lay in her bed, a great number of these corporals, which she put into silken cases or burses, and distributed to all the neighbouring churches; and it was enjoined by an ancient council of Rheims, that priests should exhort the women of their congregations to be forward in providing these necessary articles for the service of the altar. After they had been used, none might wash them but the priest only, or at most the deacon or sub-deacon (St. Charles Borromeo ordered that it should be done by the sub-deacon);† and they were to be washed in the church, or in the sacristy, or near the altar, in the same place where the sacred vessels were washed, that the water might be carefully thrown away: moreover, there were proper vessels to be provided, in which nothing but these and the coverings of the altar were to be washed;‡ and when they were old and worn out, in some churches it was ordered that they should be given to the dean, and by him to the bishop, that he might burn them; and the ashes were to be thrown into the baptistery or some other part of the church: and in our own country they were either burnt in the presence of the archdeacon, or they were laid up with the most sacred relics.

Moreover, these corporals were often made the instruments of miraculous deliverances, even as the Blessed Sacrament itself, especially from fire. In the ancient constitutions of Cluny, we read amongst the list of things that ought to be provided in the sacristy, that there should be one corporal always disengaged to lie on the left side of the altar, that so it might be at hand in case of fire, against which it is commonly believed (they say) that it is of great avail if it be spread out and held forth against the flames; just as when, in the fourth century, a fire broke out in Nola, which threatened to destroy the

\* Rupert. Abb. Tuit. de Div. Off. ii. 23; Durand. Ration. Div. Off. i. 2, § 14.

† Act. Med. Eccl. tom. i. p. 326.

‡ Durand. Rat. Div. Off. i. 3, in fin.

church of St. Felix, St. Paulinus, who had built it, checked the progress of the flames by holding up a portion of the true cross: and as in the middle ages the *Agnus Dei*\* was often used in the same way, so too it was very usual to hold up the corporal, or even to throw it into the fire for the same purpose, and very frequently with the same success. It is true, indeed, that a provincial council in Germany, A.D. 1023,† condemned the practice as a rash presumption, prohibited it for the future, and severely censured the folly of those who had indulged it. Nevertheless, we have an authentic account of an instance of the kind at least a century later. A fire broke out in the month of September,‡ A.D. 1128, in the town of Tuitium. It soon reached the monastery; upon which one of the brothers ran and fetched a corporal from the sacristy, which he fastened to a long pole, and held towards the direction in which the fire was raging; this had no sensible effect, and he therefore thrust it into the fire, shaking it to and fro, until a portion of the staff was burnt, and the overpowering heat obliged him to withdraw. He found the corporal itself entirely uninjured; he therefore rolled it up and threw it into the flames, but it was presently caught by a strong wind, and borne back to a part of the house which the fire never reached, and where it was afterwards found with only a red mark on it, and no traces of burning at all. Whilst upon this subject, we may as well mention also the story told us by St. Gregory of Tours, of a fire which was immediately extinguished on his holding up towards it the golden pectoral cross which, like all Catholic bishops at the present day, he wore suspended from his neck, and which contained relics of our Blessed Lady, of the holy Apostles, and of St. Martin.

As our purpose in these pages is not to exhaust the subject with which we are engaged by enumerating every historical fact or every minute archæological detail which might properly be considered to belong to it, but only, as we said at the beginning, to lay before our readers in a popular form some of the most striking of those facts and details; we shall pass by much more that might be written about the respect that has ever been shewn to the altar and its furniture, and go on to speak a few words about the oblations that were made upon it. These two matters may very properly go together, since both stand in the same relation to the general subject of these

\* "*Virtutem destruit ignis*" was part of the verses sent with an *Agnus Dei* to the Greek Emperor by Pope Urban V. A.D. 1362.

† Labbe, tom. xi. p. 1131, can. 6.

‡ Rupert. Abb. Tuit. de Incend. Opp. Tuit. c. 3, Op. tom. iv. p. 225, ed. Venet. 1749.



papers. Whatever degree of care and attention was bestowed, either upon the sacred vessels of the altar or upon the bread and wine that were offered in them; with whatever degree of respect or reverence these things may have been treated, it certainly was not on their own account that they were thus treated, but only on account of the relation in which they stood to the most holy Eucharist. The altar, the paten and chalice, the pyx, ciborium, and tabernacle, the corporal and burse,—these things engaged the attention of the Church, and formed the subjects of episcopal inquiry and of the decrees of councils, because they were to be the repository, for a longer or shorter time, of the body and blood of Christ in the most holy sacrament; and so, in the same way, it could not be a matter of indifference to the Church what oblations were made upon the altar, and by whom, seeing that out of those oblations was to be chosen a certain portion which, by the words of consecration, should itself become that body and that blood.

In the various accounts of the Last Supper which have been recorded by the evangelists, bread and wine are the only elements expressly mentioned; nevertheless, it has been an unvarying rule in the Church, from the very times of the apostles, always to mix a little water with the wine; and all the fathers insist upon it as absolutely necessary, according to the example and commandment of Christ himself. They assign also mystical reasons for it; some, indeed, speak of it as having been done in commemoration of the blood mingled with water which flowed from the Saviour's side as He hung upon the Cross; but it is more commonly explained as denoting the intimate union which must exist between Christ, denoted by the wine, and ourselves, the people, who are represented in Holy Scripture under the figure of water;\* and for this reason too it is required that there should be but *little* water, "that the majesty of the blood of Jesus Christ may be far more abundant than the weakness of the people."† Others, again, have understood this mixture of water with the wine as typical of the union of the two natures in Christ—his divinity and humanity. The Armenians, who denied this union, mixed no water with the wine, and justified the omission by a mistaken interpretation of one of St. Chrysostom's homilies. Others, through an affectation of greater austerity, used water only, and were therefore called *aquarii*; whilst others offered hosts made of bread mixed with cheese, because they had a conceit that the offering should be made from the

\* Apoc. xvii. 15.

† See St. Cyprian, Ep. 63 ad Cæcil.; Conc. Tribur. can. 19.



fruits of the animal as well as of the vegetable world, thus uniting in one the offerings both of Cain and Abel, the first-fruits of the flocks and of the ground; and these were called *artotyritæ*. For a similar reason, some heretics, even as late as the seventh century, offered milk instead of wine. The Cataphryges, with a yet more strange and wilful superstition, mixed the flour of which they made the hosts with the blood of an infant only a year old, from whose body they drew it by innumerable punctures, which if the child survived, he was accounted a great priest, but if he died, a martyr; and others had other still more degrading rites, too horrible to be mentioned.

Among the Greeks and other churches of the East, it is an ancient custom not only to mix water with the wine before consecration, but also to pour into the chalice after consecration and before communion a small portion of warm water, which they say is intended to typify the fervour of faith\* wherewith they ought to be influenced who approach so great a mystery. The Church of Rome has never prohibited this practice;† it has been allowed to the Greeks even in Rome itself—as by Innocent IV., A. D. 1254; nevertheless it has been sometimes condemned in provincial councils as an unwarranted deviation from the general practice of the Church. Another variety in the practice of the Eastern and Western Churches has not been continued with so little prejudice to Christian peace and charity; we mean in the use of leavened or unleavened bread. The Greeks not only consecrated unleavened bread themselves—by which they intended to denote the soul of Christ, against the heresy of Apollinarius—but were so jealous in behalf of their own peculiarity in this respect as to denounce very angrily any difference of practice; they also mixed a little salt with it, as typical of the mind or reason of Christ, and they complained of the hosts of the Latins as dead, without mind or soul, with nothing of life.‡ Moreover, they only consecrated, for the purpose of reserving it for the sick, once in the year, namely, on Maundy-Thursday, when they beat the hosts in order to compress and harden them as much as possible, mixed a little blest oil with them, or sometimes even poured some of the sacred blood upon them, and then rebaked or otherwise dried them. But this was forbidden by Innocent IV. in a letter to the Greek Archbishop of Cyprus, wherein he required them to consecrate afresh at least every fortnight; and that injunction was repeated by Clement VIII

\* Combes, Auct. Bibl. Patr. tom. ii. p. 437, in not.

† Bull. Ben. XIV. tom. ix.

‡ Isaac Armen. Cath. Amb. Invect. apud Combes, ubi supra.

at the end of the sixteenth century; but neither of these Popes interfered with the use of leavened bread, though the Latins had always observed the contrary rule, and so also had the Maronites and Armenians.\* Mabillon appears to prove this very satisfactorily even from the earliest ages; and it certainly would seem to have been the apostolic practice; for although it is true that leaven may be occasionally used in the parables of our Lord as a figure of what is good, and not uniformly, as has been sometimes said, to typify evil, still, whereas the language of St. Paul in his epistle to the Corinthians seems natural and intelligible supposing them to have used unleavened bread for the Holy Eucharist, it would certainly be very much otherwise on the contrary supposition. "Know you not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste; as you are unleavened; for Christ, our Pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

This is a controversy, however, upon which we need not enter; it is more to our present purpose to observe, that it was the custom of the primitive Christians to offer, and very often even to prepare, their own bread for consecration in this holy Sacrament. This was done by the high and noble, as well as by the more humble, and was esteemed a sacred privilege of which those who had not the right of communicating were unworthy. But of those who were admitted to a full participation in the mysteries, none was excepted from the duty of making oblations; and many, as we have said, even of the highest rank prepared and baked the bread for this purpose themselves. This is recorded of the Emperor Valens, for instance; also of Candida,† the wife of Trajan, general-in-chief of the army of the Emperor Valerius in the beginning of the fifth century, of whom it is told that she used to stay up all night before going to holy communion, to grind the corn and bake the bread which she was to offer the following morning. Some persons of rank used to send their oblations by the hands of their servants; but whether by themselves or by others, the practice itself continued to be of universal obligation for six or seven centuries; not but that it was often necessary, more especially towards the latter portion of that period, to put the faithful in mind of this obligation, and sharply to rebuke many for their disregard of it; thus a pro-

\* Van Espen. *Jus Eccles. Univers.* pars ii. tit. iv. c. 1, § 6.

† Palladius *Hist. Lausac.* c. 79.

vincial council, held A.D. 585,\* strictly enjoins that both men and women should bring the oblations of bread and wine at least every Sunday. The practice seems to have fallen into general disuse somewhere about the eighth century; yet it was not wholly discontinued, for Pope Nicholas I., in the middle of the ninth, made it a subject of complaint that many came to communion and partook of the offerings made by others, to which they had not themselves contributed.

These oblations were made for the dead as well as for the living; for since both the one and the other were still bound together in one living body, the Church, it was not right that when men passed away from the visible scene of this world, their memories should also perish in the Church. Moreover it was accounted a positive benefit to the departed, and a means of obtaining some degree of mercy and favour towards them, that these oblations should be still continued; it gave them a special interest in the sacrifice whereat those oblations were made, and in the prayers of the whole Church.† “For we ought to assist the dead as far as possible,” says St. Chrysostom,‡ “not by tears, but by prayers and supplications, by almsgivings and oblations; for it is through no idle and foolish device that we commemorate the departed in the divine mysteries, and draw near and implore in their behalf the Lamb that taketh away the sins of the world, who is there set before us, but in order that they may thereby derive some consolation; neither is it in vain that the priest, standing at the altar and performing those awful mysteries, cries aloud, bidding us pray for all who sleep in Christ; for if there were no commemoration made of them, these words would not be used; for ours are no vain and empty performance, as at a theatre,—God forbid!—but every thing is ordered by the Holy Spirit himself. It may be, then, that we shall obtain pardon for the departed either through our prayers, or through the gifts that are offered for them, or through those martyrs, confessors, and priests, whose names are enumerated with them.”

But since these gifts were offered for the dead as well as for the living, and since of course the dead could not receive them again when consecrated, there came from the very first to be a double, or even triple, division of the gifts presented in this manner. Only a portion of them was consecrated to be the body and blood of Christ, and so distributed to the communicants; the rest was either merely blest and given to others of the faithful who did not communicate, or it was

\* Conc. Matiscon. ii. can. iv.; Labbe, tom. vi. p. 674.

† St. Aug. Enchiridion, c. 110.

‡ In Epist. 1 ad Cor. Hom. xli.



reserved for the use of the poor and of the clergy. The custom of blessing some of the bread, which was then called *eulogiæ*, and giving it to non-communicants, was, as we have already seen, very ancient; its use continued in England up to the time of the Reformation, and it still remains, both in many churches of France, and generally among the Greeks\* and Armenians. The priest prays God† to bless it with his holy and spiritual benediction, that it may be for the well-being both of body and mind to all those who receive it, and for a defence against all diseases, and against every evil device of all their enemies. It is distributed as soon as Mass is ended, the recipients kneeling and kissing the priest's hand, and then consuming it with reverence, not only as a token of communion and fellowship, but also as having received a blessing, as well from the prayer of the priest as from its proximity to the body and blood of Christ.‡ It was forbidden, however, by the Council of Laodicea, and in more modern times by the Bishop of Angers, A.D. 1263, to distribute them at Easter (and this prohibition is still observed in the diocese of Besançon), lest the common people should ignorantly confound them with the Blessed Sacrament itself. The same prohibition was extended in the East to the whole of Lent, excepting on Saturday and Sunday, probably in order that the fast might not be broken.§

The bread that was used for this purpose, and also for the communion of the faithful, was collected in the middle of Mass after the creed had been sung; another collection of offerings from the people was made before the Gospel,—viz. of all that was intended for the service of the clergy, or for the poor, or for the general use of the church; such as ordinary bread, wine, wax, incense, cloths for the altar, &c. The priest or bishop who was officiating came down from the altar, whilst the choir was chanting the offertory (as they did even in St. Augustin's time), and collected the bread and such other oblations as could be put into a large napkin, carried by two acolytes. The archdeacon (or, if a priest only was officiating, the deacon) followed, and received all the little vessels of wine and emptied them into the chalice, which was borne by the subdeacon, and he again emptied it into a still larger vessel, carried by an acolyte.|| When all had been collected, the deacon poured out from the wine which had been offered enough for the present occasion, carefully straining it as he did so, lest any of the nu-

\* Allatius de Consensu Perpet. Eccl. Occ. et Ori. lib. iii. c. 15. § 3.

† See the collect in Van Espen, Jus Eccl. Univ. pars iii. tit. 5. c. 4.

‡ Bellotte de Rit. Eccl. Laud. p. 634.

§ Baronius Annal. ad A.D. 313. tom. iii. p. 103.

|| The large gilt vessels in which the wine was thus formerly collected are still placed on the credence-table when the Pope sings High Mass.

merous contributions thus brought together should have chanced to contain any impurity; and the rest was reserved for other uses. The inconveniences, however, of this arrangement, especially in large and crowded churches, soon obliged them to direct that all which was destined for the clergy or for the poor should be taken to the bishop's house, and not carried into the church at all: then, in the eighth century, the material offerings of bread and wine were gradually exchanged for the more portable offering of money, which, however, did not wholly supersede the more ancient practice until the twelfth or thirteenth century. Indeed, even St. Charles Borromeo\* found the primitive custom still surviving in some parts of his diocese, and he sought to revive it in others; and even at the present day, the stranger who assists at a solemn High Mass in the magnificent Duomo of Milan will see (among other peculiarities belonging to the Ambrosian rite) a procession of ten old men followed by as many women, all clothed in a particular dress suitable to the purpose, come up to the doors of the sanctuary at the time of the offertory, and the two foremost of either sex present to the deacon, one of them three hosts, and the other a cruet of wine, to be used in the sacrifice then about to be offered. This little confraternity is called the School of St. Ambrose, and consists of poor bedesmen supported by the alms of the cathedral; and they make the offering in the name of the people generally. In some parts of France also, it is customary at all masses for the dead, for the nearest relative of the deceased to make an offering (immediately after the *Credo*) of a small loaf, a taper, and a piece of money. The kings of France used to make a similar offering during the mass that was said at their consecration. Some traces of the ancient offertory remain also in the masses for the ordination of priests and the consecration of bishops; but as a general practice it has ceased to exist.

The offering of money very naturally and immediately led to the present practice of private Masses for the intention of particular individuals, since it had been always held that the merits of the Sacrifice specially appertained to those who had made the oblations for it, or at least to them more than to others; and these merits could now be appropriated to one only, by means of the priest refusing to receive the oblations of any other at that Mass; which would not have been possible, or at least not easy, whilst they continued to bring the bread and wine in kind. Some persons, therefore, had a strong prejudice against this new practice, as tending unduly to limit and interfere with the pre-eminently social, and even

\* *Acta Med. Eccl.* tom. i. p. 326.



universal, intercessory character of the Christian Sacrifice. Before now, they said, St. Chrysostom and other ancient doctors always spoke of the community of prayers as one essential characteristic of the Mass; the priest praying for the people; the people praying with and for the priest; both priest and people praying for demoniacs, for penitents, for catechumens, for the sick, the dying, and the dead; for those who travel by land or by sea; for the fruits of the whole earth; in a word, for all sorts and conditions of men, and for all blessings, spiritual and temporal: this, they said, was the great feature of Christian worship. But now they complained that this spirit of universal benevolence would be checked and thwarted, if the benefits of the great Christian Sacrifice were to be confined to some one or more individuals, who happened to have provided the offering for that purpose. This, however, was, to say the least, a very exaggerated fear; since the words of the Mass remained precisely the same as before: so that priests were still obliged to pray, whether they would or not, for the whole Catholic Church and its rulers; for all its members, whether living or dead, and particularly for those who were personally present assisting: the only difference being that, whereas they had been hitherto bound to pray and to offer the Sacrifice in a yet more special and peculiar manner for those who had given the oblations on that day, now this benefit was confined to one individual at a time. However, it is curious to observe that a law was made in the reign of King Ethelred, that is, at the beginning of the eleventh century,\* that one Mass should be said daily in every church throughout the country for the king and for the whole people, exclusively of all private individuals whatever; and that every religious who was a priest should say Mass at least thirty times in a year for the same intention.

In the middle of the tenth century, another natural substitute for more ancient oblations became common, in the shape of legacies or donations of vineyards, and other property, to supply bread and wine for the service of God's altar. This use is generally specified in deeds of this kind prior to any other,† though the support of the clergy, the relief of the poor, and other necessities of the Church are mentioned afterwards; and all this was done, it is declared, "for the forgiveness of his own sins, as well as of those of all others with whom he had to do." This was, in fact, only another and a surer way of providing for the perpetual offering of those oblations which, in

\* Thomassin, *Vet. et Nov. Eccl. Disc. circ. Benef.* tom. iii. lib. i. c. 71, 72.

† Thomassin, *ubi supra*.

the primitive Church, were wont to be made by the surviving friends of the deceased.

Whilst the oblations still continued to be made by all Christians indiscriminately, it belonged to them also, as we have seen, to prepare them; and this they did, for the most part, with their own hands; for it was not lawful to use portions of common bread not made expressly for the purpose. One of the canons of the Council of Toledo, at the end of the seventh century, condemns certain Spanish priests\* for not using proper hosts, but only portions of their own ordinary loaves, moulded into a round shape; and requires that they must be something whole, pure, prepared with great care, and of a moderate size, neither too large nor too small. A council in our own country, held in some part of Northumberland† a century later, made a similar rule; and the fifth Council of Arles,‡ 230 years before, ordered that all oblations should be made after a particular fashion then in use in that city. Even in St. Gregory's time the hosts were always round,§ and, as we learn from a story told by Venerable Bede,|| of a remarkable whiteness; but they were much larger then than those which are now in use; for in some places they only reserved one for the communion of the sick, from which they broke off a bit whenever it was wanted. In the monastery of Cluny they reserved four for this purpose; indeed, they only consecrated three every day, and five on Sundays, which being divided, were sufficient for the whole congregation; and generally it was a limited number only that was consecrated, that number being determined by some mystical meaning, which varied on the different festivals. Thus, in the Spanish Church in the ninth century, they offered only one on ordinary days, and five, arranged in the shape of a cross, on Sundays. At Christmas, and on the festivals of the Ascension and Transfiguration, they offered twelve hosts, arranged round a centre, which represented the Son of God; the inner circle of four represented the four Evangelists, and the outer circle of seven was to represent the "seven angels who stand before the Lord" (Job xii. 15.) Even at Easter and Whitsuntide they only offered forty-five, arranged in different shapes, with some secret and mysterious interpretation. It is clear, therefore, that they must have been much larger than those to which we are now accustomed, and that each person did not receive an entire host. About the twelfth century, the hosts were made in an iron mould, of the shape and size of a denarius; on one

\* Can. vi. tom. viii. p. 62.

† Can. i. tom. vi. p. 460

|| Hist. Eccl. Angl. ii. 5.

‡ Conc. Chalcutense, can. x. tom. viii. p. 635.

§ Durant. de Rit. Eccl. lib. ii. c. 38.



side of which were the letters Alpha and Omega, with a cross between them: and on the other side was an image of Christ, and the sacred monogram XPC.; and the iron instrument used for this purpose is reckoned by the writers of that day amongst the articles which every priest ought to have.\* The Greeks used no instrument, but moulded it with the hand; making it either round, a shape emblematical of infinity, and therefore of the Godhead; or more frequently into the four branches of a cross, emblematical of the four quarters of the world, to which salvation was offered through this Victim, who suffered on the cross; and therefore they stamped a cross both in the middle and also in the ends of these branches.† Now, however, they make their hosts either square or round; but in either case a cross is stamped in the centre, and letters in each corner: intended to declare Christ's victory over sin and Satan, and, by consequence, our victory also, through our union with Him, wrought in this Sacrament. The Alexandrines and Copts used round hosts, stamped with many crosses (the Syrians always had twelve), and round the edge of the host were the words, "Holy and strong."

All these particulars, even those of which we are unable to discover the *rationale*, no less than those whose meaning is obvious, mark very plainly the religious care with which Christians of all nations have always watched over every particular which could in any way contribute to the solemnity and reverence worthy of all that concerns so great a Sacrament. This is still more remarkable, perhaps, in the rules which prescribed the manner in which these hosts should be prepared. When it was no longer done by each Christian for himself, it was ordered that it should be done by the priests and deacons, or at least only in their presence. They were to collect the wheat or the meal from house to house among the faithful, as the Greeks still do; and if they received wheat, the grains were to be carefully picked over, that no faulty one might be used; then it was to be kneaded in the sacristy, the clergy being robed in their albs and stoles (surplices only are mentioned in the constitutions of the Bishop of Lincoln in the thirteenth century), and either reciting certain psalms and hymns, or, like the monks of Cluny, engaged in silent meditation. Moreover, it was required that they should be fasting when they did this;‡ and these religious practices continued in the Latin Church, certainly in all religious houses, and not uncommonly among the secular clergy also, down to the fif-

\* Dacher. Spicileg. i. 694; iii. 471.

† Arcudius de Concord. utriusq. Eccl. iii. c. 38.

‡ Martene de Ant. Mon. Rit. ii. c. 8.

teenth century. One of the provincial synods held by St. Charles Borromeo, ordered that the altar-breads, or *offletes* or *obleys* (*oblata*), as they were called by our forefathers in this island, should be always made by a cleric; and those priests who trusted the performance of this work to the mere mercenary labour of others, were severely reprov'd for their lack of reverence. Neither was this watchful carefulness confined to the Catholic Church; heretics and schismatics too had their own peculiar customs of the same kind. The Greeks assigned the duty to laymen, but to laymen chosen for the purpose; the Russians to the widows of priests. Cyril, the Jacobite Patriarch of Alexandria in the eleventh century, forbade women either to prepare or bake the hosts. But no custom is more curious, perhaps, than that which is observed by the Nestorian priest even at the present day: he rises at midnight, and when he has recited twenty psalms or more, he takes a handful of meal, which he mixes with some leaven that has been previously blessed, also with a little salt, oil, and three drops of water; next he takes the thurible, and having made a small cake, which he places in it, he holds it in this manner over a chafing-dish, that it may be baked; meanwhile he repeats a certain prayer, and stamps it with the Cross; then he makes another cake in the same way, which he places on the right side of the first, saying, "At his right hand was crucified he who believed;" and so, in like manner, another at the left, saying, "At his left hand was crucified he who refused to believe." This was probably at first, whatever it may now have become, no idle senseless superstition, but was intended to remind the priests who had to prepare and to administer, and so frequently themselves also to receive, this Holy Sacrament, of the awful yet most certain truth, that as our Lord, when He was upon earth in human flesh, was a savour of life unto life to some, but of death unto death to others, even so is it now in this life-giving mystery of the Holy Eucharist: to some it is a pledge and a means of everlasting salvation; whilst others, who eat and drink unworthily, eat and drink judgment to themselves, not discerning the body of the Lord. Such, at any rate, are the reflections which the ceremony we have described is calculated to suggest, and we have little doubt but that such was its original meaning: it brings most forcibly to the mind those words of the Catholic hymn:

Sumunt boni, sumunt mali,  
 Sorte tamen inæquali  
 Vitæ vel interitus.  
 Mors est malis, vita bonis;  
 Vide paris sumptionis  
 Quam sit dispar exitus.



It is not strange, therefore, that heresy in our own country did not descend all at once from that careful scrupulosity which had ever before characterised all ancient usage with reference to the choice of bread for the Holy Eucharist, to that scandalous carelessness and indifference upon the matter which is now so manifest. It was one of the injunctions issued by Queen Elizabeth, in her capacity as head of the Church, that "the sacramental bread should be made plain, without any figure thereupon, but of the same fineness and fashion, round, though somewhat bigger in compass and thickness, as the usual bread and wafer heretofore used in private Masses." At a later period, however, we find a rubric in the Book of Common Prayer, which declares that "to take away all occasion of dissension and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten." But the descendants of these *Reformers* have carried their reformation so much further, as that, in some places, where "the best and purest wheat bread" cannot "conveniently be gotten," they have not hesitated to substitute for it the fruit of the cocoa, and for the wine the intoxicating liquor extracted from that fruit, or still more frequently the fruit of the bread-tree.\*

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#### MIRACLES.—FATHER NEWMAN AND THE BISHOP OF NORWICH.

A CORRESPONDENCE was not long ago made public in the newspapers, which furnishes a pregnant illustration of the remarks in a subsequent article in our present Number. In some respects, indeed, the non-Catholic portion of the correspondence we allude to is strikingly in contrast with the ordinary proceedings of the "Protestant criticising." Dr. Hinds, the Bishop of Norwich, in his temper, his intention to be fair, and his warm-hearted recognition of the ties of old friendship, stands out in most welcome contrast with the average run of anti-Catholic controversialists, and specially of many of the Puseyite school. His letters to Father Newman, first published in the *Morning Chronicle* newspaper of October the 21st last, are perhaps the only episcopal letters, which have for some time appeared, of which the writer need not feel ashamed, and which have added

\* Annals of the Propagation of the Faith, September 1841; Dublin Review, vol. iv. p. 393.

to, rather than diminished, the reputation he previously enjoyed. Apart, moreover, from the amiable and candid tone of Dr. Hinds' letters, the whole correspondence brings out so fully the question which has for some time been agitated by journalists and their correspondents, that we think our readers will not be sorry to have it reprinted in our own pages with a view to its preservation. We therefore quote it at length, by way of introduction to the remarks we have to make on Dr. Hinds' concluding letter, and the illustration it supplies of the extraordinary difficulty of getting the Protestant intellect to grasp the first elements of Catholic controversy which meets us on every side.

NO. 1. DR. NEWMAN TO THE BISHOP OF NORWICH.

Thurles, Ireland, October 2.

MY DEAR LORD,—A slip of a Norwich paper has been sent me, which purports to give a speech of the "Bishop of the diocese," delivered in St. Andrew's Hall, at a meeting of the British and Foreign Bible Society. Though the name of the diocese is not stated, I cannot be mistaken, under these circumstances, in ascribing the speech to your Lordship. Yet I know not how to credit that certain words contained in it, which evidently refer to me, should have been uttered by one so liberal, so fair, and temperate in his general judgments, as your Lordship.

The words are these: "My friends, I have heard,—and I am sure all of you who have heard of it will share with me in the disgust as well as the surprise with which I have heard of it,—that there is a publication circulated through this land, the stronghold of Bible Christianity—a publication issuing from that Church against which we are protesting, and which is, on the other hand, the stronghold of human authority—a publication issuing from one of the most learned of its members, a man who, by his zeal as a convert, and by his position and acceptance with that Church, speaks with the authority of the Church itself, and represents its doctrines and feelings—a publication, as I have heard with dismay, read, admired, circulated, which maintains that the legendary stories of those puerile miracles, which I believe until now few Protestants thought that the Roman Catholics themselves believed—that these legends *have a claim to belief equally* with that word of God which relates the miracles of our God as recorded in the Gospel, and that *the authority of the one is as the authority of the other, the credibility of the one based on a foundation no less sure than the credibility of the other.*"

The statements here animadverted on are as contrary to



the teaching of the Catholic Church as they can be repugnant to your own views of Christian truth.

Should I be right in supposing that you did not really impute them to me, I beg to apologise to you for putting you to the trouble of disavowing the newspaper account. But if, contrary to my expectation, you acknowledge them to be yours, I take the liberty of begging your Lordship to refer me to the place in any work of mine in which they are contained.

You will not, I am sure, be surprised if, at a moment like the present, when so many misrepresentations are made of Catholicism and its defenders, I should propose, as I do, to give the same publicity to any answer you shall favour me with, as has been given to the speech, the report of which has occasioned my question.

I am, my dear Lord, yours very faithfully,

JOHN H. NEWMAN.

NO. 2. THE BISHOP OF NORWICH TO DR. NEWMAN.

London, October 8.

MY DEAR NEWMAN,—As I have already replied to an inquiry the same as that which you make, in a letter to the Rev. W. Cobb, Roman Catholic priest in Norwich, I enclose a copy of that letter.

If I have misrepresented you, you will, I hope, believe me when I say that it has been from misunderstanding you. Permit me to add, that what has misled me is likely, you may be sure, to mislead others. I shall rejoice, therefore, at any public statement from you which may disabuse your readers of false impressions. When you are found to be maintaining (as you appear to do) that the miracles of the apostolic age were only the beginning of a like miraculous development to be manifested and accredited through succeeding times, and professing your belief in the facts of this further miraculous development in terms as solemn as those of a creed, it is very difficult to avoid the impression that the scriptural narratives are to be regarded as the beginning only of a series of the like histories, partaking of their credibility and authority, although the one may be called Scripture, and the other legend.

Time and circumstances have so long divided us, that I ought to apologise for the familiar mode in which I have addressed you; but your handwriting has brought back to my mind other days and some dear friends, who were then friends and associates of both of us, and I would still desire you to believe me very truly yours,

S. NORWICH.

No. 3 (*enclosed in No. 2*). THE BISHOP OF NORWICH TO  
MR. COBB.

Athenæum, London, October 6.

REV. SIR,—My absence from home when your letter was delivered, and my not having Dr. Newman's publications by me when I received it here, have caused a delay in my making reply to your inquiry. The work to which I alluded, when I stated in St. Andrew's Hall that he asserted for certain legendary accounts of miracles the same credibility which is claimed for the scriptural narratives and statements of miracles, is his *Lectures on Catholicism in England*, more particularly lecture vii. p. 298. In this passage, after discriminating between some legends and others, as we discriminate between genuine Scripture and that which is either spurious or doubtful, he professes his faith in those the authority of which he pronounces to be unquestionable, in terms such as these :

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. . . . I firmly believe that saints in their lifetimes have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisy. They have a right to say so, if they will ; *and we have a right to ask them why they do not say it of those who bow down before the mystery of mysteries, the Divine Incarnation.*"

He pursues the same view in his volume of *Discourses for Mixed Congregations*, setting aside as a thing of naught the essential difference between the claim which Scripture has on our belief in miracles related there, and that of human legends for the like statements, and recognising no difference but that of the marvellousness of the things related in the one or in the other.

"They," speaking of Protestants, "have not in them the principle of faith ; and, I repeat it, it is nothing to the purpose to urge that at least they firmly believe Scripture to be the word of God. In truth, it is much to be feared that their acceptance of Scripture itself is nothing better than a prejudice or inveterate feeling impressed on them when they were children. A proof of this is, that while they profess to



be so shocked at Catholic miracles, and are not slow to call them 'lying wonders,' *they have no difficulty at all about Scripture narratives, which are quite as difficult to the reason as any miracles recorded in the history of the saints.* I have heard, on the contrary, of Catholics who have been startled at first reading in Scripture the narrative of the ark in the deluge, of the tower of Babel, of Balaam and Balak, of the Israelites' flight from Egypt and entrance into the promised land, and of Esau's and Saul's rejection; which the bulk of Protestants receive without any effort of mind."—P. 217.

In his speech at the Birmingham meeting he propounded the same view in reference to God's revelation through nature, as he has in the preceding passages in reference to God's written word. He said on that occasion, if his words are rightly reported, "We have no higher proof of the doctrines of natural religion—such as the being of a God, a rule of right and wrong, and the like—than we have of the Romish system;" including, I must presume, all those legendary statements which he so strongly represents as a part of that system.

It would be very satisfactory to me to have any authoritative disclaimer of these publications as exponents of your Church's views; for they alarm me, from their tendency to bring into discredit that faith which, notwithstanding the serious differences that unhappily divide us, we still, God be thanked, hold in common and cherish in common.

I ought to add, that in giving those last words which you have quoted from the newspapers, the reporters must have heard me imperfectly, or have misapprehended me. I did not say that Dr. Newman asserted for the miracles related in the Romish legends a credibility based upon the foundation of divine revelation, no less than those of Scripture. What I said was, that he claimed for the miracles related in the legends, the authorship of which was human, the same amount of credibility as for the miracles and divine revelations recorded in Scripture, the authorship of which was divine; thus leading his readers either to raise the authority of the legends to that of Scripture, or to bring down the authority of Scripture to that of the legends, the latter of which appeared to me to be the more likely result.

I am, Rev. Sir, your faithful servant, S. NORWICH.

#### NO. 4. DR. NEWMAN TO THE BISHOP OF NORWICH.

Oratory, Birmingham, Oct. 11.

MY DEAR LORD,—I thank you for the kind tone of your letter, which it was very pleasant to me to find so like that

of former times, and for the copy you enclose of your answer to Mr. Cobb.

Your Lordship's words, as reported in the Norwich paper, were to the effect that I believed the ecclesiastical miracles to have "a claim to belief *equally* with that word of God which relates the miracles of our God, as recorded in the Gospels;" that I made "the authority of the one as the authority of the other," and "the credibility of the one as based on a foundation no less sure than the credibility of the other."

You explain this in a letter to Mr. Cobb thus:—"I did not say that Dr. Newman asserted for the miracles related in the Romish legends a credibility based upon the foundation of divine revelation, no less than those of Scripture. What I said was, that he claimed for the miracles related in the legends, the authorship of which was human, the same amount of *credibility* as for the miracles and divine revelations recorded in Scripture, the authorship of which was divine."

Will you allow me to ask you the meaning of your word "credibility?" for it seems to me a fallacy is involved in it. Archbishop Whately says that controversies are often verbal. I cannot help being quite sure that your Lordship's difficulty is of this nature.

When you speak of a miracle being *credible*, you must mean one of two things: either that it is "antecedently probable," or *verisimile*; or that it is "furnished with sufficient evidence," or *provable*. In which of these senses do you use the word? If you describe me as saying that the ecclesiastical miracles come to us on the same *evidence* as those of Scripture, you attribute to me what I have never dreamt of asserting. If you understand me to say that the ecclesiastical miracles are on the same level of *antecedent probability* with those of Scripture, you do justice to my meaning; but I do not conceive it is one to raise "disgust."

I am not inventing a distinction for the occasion; it is found in Archbishop Whately's works; and I have pursued it at great length in my *University Sermons*, and in my *Essay on Miracles*, published in 1843, which has never been answered, as far as I know, and a copy of which I shall beg to present to your Lordship.

First, let us suppose you to mean by "credible," antecedently probable, or *likely* (*verisimile*); and you will then accuse me of saying that the ecclesiastical miracles are as *likely* as those of Scripture. What is there extreme or disgusting in such a statement, whether you agree with it or not? I certainly *do* think that the ecclesiastical miracles *are* as credible, in this sense, as the Scripture miracles; nay, more so,

because they come after Scripture; and Scripture breaks, (as it were) the ice. The miracles of Scripture begin a new law; they innovate on an established order. There is less to surprise in a second miracle than in a first. I do not see how it can be denied that ecclesiastical miracles, as coming *after* Scripture miracles, have not to bear the brunt of that antecedent improbability which attaches, as Hume objects, to the idea of a violation of nature. Ecclesiastical miracles are *probable*, because Scripture miracles are *true*. This is all I have said or implied in the two passages you have quoted from me, as is evident from both text and context.

As to the former of the two, I there say, that if Protestants are surprised at my having no *difficulty* in believing ecclesiastical miracles, I have a right to ask them why they have no difficulty in believing the Incarnation. Protestants find a difficulty in even listening to evidence adduced for ecclesiastical miracles. I have none. Why? Because the admitted fact of the Scripture miracles has taken away whatever *primâ facie* unlikelihood attaches to them as a violation of the laws of nature. My whole lecture is on the one idea of "assumed principles," or antecedent judgments or theories; it has nothing to do with proof or evidence. And so of the second passage. I have but said that Protestants "have no *difficulty* at all about Scripture miracles, which are quite as difficult to *reason* as any miracle recorded in the history of the saints." Now, I really cannot conceive a thoughtful person denying that the history of the ark at the deluge is as difficult to reason as a saint floating on his cloak. As to the third passage you quote as mine, about "revelation through nature," and the "Romish system," and the "legendary statements," I know nothing about it. I cannot even guess of what words of mine it is the distortion. Tell me the when and where, and I will try to make out what I really said. If it professes to come from my recent lectures, all I can say is, that what I spoke, I read from a printed copy; and what I printed, I published; and what is not in the printed volume, I did not say.

But now for the second sense of the word "credible." Do you understand me to say that the ecclesiastical miracles come to us on as good *proof* or *grounds* as those of Scripture? If so, I answer distinctly, I have said no such thing any where. The Scripture miracles are credible, *i. e.* provable, on a ground peculiar to themselves—on the authority of God's word. Observe my expressions:—I think it "*impossible to withstand the evidence* which is brought for the liquefaction of the blood of St. Januarius." Should I thus speak of the resurrection of Lazarus?—should I say, "I think it impossible



to *withstand the evidence* for his resurrection?" I cannot tell how Protestants would speak, but a Catholic would say, "I believe it with a certainty beyond all other certainty; *for* God has spoken." Moreover, I believe with a like certainty every one of the Scripture miracles; not only that Apostles and Prophets "in their lifetime have *before now* raised the dead to life," &c., but that Elias did this, and St. Peter did that, and just as related; and so all through the whole catalogue of their miracles. On the other hand, ecclesiastical miracles may be believed, one more than another; and more or less by different persons. This I have expressed in words which occur in the passage from which you quote; for after saying of one, "I think it *impossible to withstand the evidence* for" it, I say of another extraordinary fact no more than, "I see *no reason to doubt*" it; and of a third still less, "*I do not see why it may not*" be; whereas, whatever God has said is to be believed absolutely and by all. This applies to the account of the ark; I believe it, though *more* difficult to the reason, with a firmness quite different from that with which I believe the account of a saint's crossing the sea on his cloak, though *less* difficult to the reason; for the one comes to me on the word of God, the other on the word of man.

The whole of what I have said in my recent lecture comes to this—that Protestants are most inconsistent and one-sided in *refusing to go into the evidence* for ecclesiastical miracles, which, on the first blush of the matter, are not stranger than those miracles of Scripture which they happily profess to admit. How is this the same as saying that *when* the grounds for believing those ecclesiastical miracles *are* entered on, God's word, through his Church, on which the Catholic rests the miracles of the law and the Gospel, is not a firmer evidence than man's word, on which rest the miracles of ecclesiastical history?

So very clear is this distinction between verisimilitude and evidence, and so very clear (as I consider) is my own line of argument founded on it, that I should really, for my own satisfaction, like your Lordship's assurance that you had carefully read, not merely dipped into, my lecture before you delivered your speech. Certain it is, that most people, though they are not the fit parallels of a person of your dispassionate and candid mind, judge of my meaning by bits of sentences, mine or not mine, inserted in letters in the newspapers.

Under these circumstances, I entertain the most lively confidence that your Lordship will find yourself able to reconsider the word "disgust," as unsuitable to be applied to state-

ments which, if you do not approve, at least you cannot very readily refute.

I am, my dear Lord, with every kind feeling personally to your Lordship, very truly yours,

JOHN H. NEWMAN, Congr. Orat.

NO. 5. THE BISHOP OF NORWICH TO DR. NEWMAN.

Norwich, October 17.

MY DEAR NEWMAN,—One of the secretaries of the Bible Society has asked my permission to reprint what I said as chairman of the meeting at Norwich. I will most readily avail myself of this reprint to withdraw the expression “disgust,” as it appears to be offensive. I will also, as is due to you, have a note appended, referring to the passages in your writings to which my observations were more particularly directed, and stating that you disavow the construction which I put on them.

At the same time, I am unable still to come to any other conclusion than that of the dangerous tendency which I have represented them to have. If you maintain, as you distinctly do, not only the *antecedent probability* (*credibility* in that sense) of the legendary miracles, but your firm belief in certain of them, specifically stated, as *facts proved*; and if you further contend that these miracles are only a continuation of those recorded in Scripture, the impression appears to me inevitable, that the legendary channel through which God must have appointed them to be attested and preserved has a purpose and authority the same with Scripture. What I should fear is, not indeed that the generality of your readers will exalt legends into Scripture, but that, seeing grounds for discrediting the legends, they will look on all narratives of miracles, scriptural and legendary, as alike doubtful, and more than doubtful. In short, your view, as I see it, tends to a scepticism and infidelity of which I fully acquit you.

The report of your speech at Birmingham I read in the *Times*, but the quotation which I sent to Mr. Cobb I took from a letter in the *Spectator* of September 27, the writer’s quotation, according with my impression of your speech as reported, containing words to that effect.

The kind present which you propose for me will, I assure you, be valued, if for no more, as a token that we are still friends, notwithstanding a wide severance in matters of faith, and that we may still believe all things and hope all things for one another.

My dear Newman, yours truly,  
S. NORWICH.

## No. 6. DR. NEWMAN TO THE BISHOP OF NORWICH.

Oratory, Birmingham, October 19.

MY DEAR LORD,—I thank your Lordship with all my heart for your very kind and friendly letter just received, and for your most frank and candid compliance with the request which I felt it my duty to make to you.

It is a great satisfaction to me to have been able to remove a misapprehension of my meaning from your mind. There still remains, I confess, what is no misapprehension, though I grieve it should be a cause of uneasiness to you—my avowal that the miraculous gift has never left the Church since the time of the Apostles, though displaying itself under different circumstances, and that certain reputed miracles are real instances of its exhibition. The former of these two points I hold in common with all Catholics; the latter on my own private judgment, which I impose on no one.

If I keep to my intention of making our correspondence public, it is, I assure you, not only as wishing to clear myself of the imputation which has in various quarters been cast upon my lecture, but also, in no slight measure, because I am able to present to the world the specimen of an anti-Catholic disputant, as fair and honourable in his treatment of an opponent, and as mindful of old recollections, as he is firm and distinct in the enunciation of his own theological view.

That the Eternal Mercy may ever watch over you and guide you, and fill you with all knowledge and with all peace, is, my dear Lord, the sincere prayer of

Yours most truly and faithfully,

JOHN H. NEWMAN.

Now the first thing that strikes us after reading these letters is the benumbing influence of that anti-Catholic feeling which could induce a person like Dr. Hinds to come before the public with a vehement personal attack on an old friend, on the mere report of two of the most notoriously untrustworthy sources of information. We call his remarks on Father Newman at St. Andrew's Hall vehement and personal, not as condemning them provided they had been based on careful inquiry, but as indicating the intensity of the feeling manifested, and its direction against one particular individual. Here, then, we have an Anglican prelate, most favourably distinguished from his episcopal brethren by general calmness of judgment, possessing intellectual powers and theological attainments far above the average of his fellow-religionists, himself the author of theological works of no mean pretensions, standing up before a motley assemblage of Methodists, Evangelicals, Latitudina-



rians, Socinians, and what not, and perilling his reputation and (we can hardly doubt) doing violence to his own kind feelings, in a needless onslaught on the valued friend of past years, *on the authority of a hired reporter in the Times, and an anonymous correspondent in the Spectator*; and this, although a word to his bookseller would have procured him his old friend's own printed statement of the opinions at which he thought right thus to utter his disgust. If such is the measure meted to Catholics by men like Bishop Hinds, what may we not expect from the vulgar, ignorant, passionate, heartless herd?

Yet let us do Dr. Hinds justice, and we can assure him we do it most ungrudgingly. If there are multitudes who would have imitated him in assailing an old associate on a trumpery newspaper report, there is scarcely one in a thousand who would have had the courage to avow, without shirking, the source on which they had relied. Most men, when questioned as Dr. Hinds was by Father Newman, would either have omitted all reply to his query, or would have laboured to throw dust in his eyes to conceal their own glaring fault. Well would it be for the cause of truth, if all who share the Bishop's rashness would imitate him in his candid confession.

Another point which strikes us, after perusing these remarkable letters, is the tone of Dr. Hinds' letter to Father Cobb. We probably do not far err if we say that it is the most civil epistle ever received by a Jesuit priest from the Protestant Bishop residing in the same town with himself; and the following sentence may be quoted as especially worthy of note, considering what is the position of its writer:—"It would be very satisfactory to me to have any authoritative disclaimer of these publications as exponents of your Church's views; for they alarm me, from their tendency to bring into discredit that faith which, notwithstanding the serious differences that unhappily divide us, we still, God be thanked, hold in common, and cherish in common."

It is, however, to the Bishop's letter of October 17th that we have particularly to draw attention. The following is the sentence in which Dr. Hinds states the conclusion he draws from Father Newman's careful and most lucid exposition of the Catholic doctrine and his own private opinion:—"If you maintain," says the Bishop, "as you distinctly do, not only the *antecedent probability* (*credibility* in that sense) of the legendary miracles, but your firm belief in certain of them, specifically stated, as *facts proved*; and if you further contend that these miracles are only a continuation of those recorded in Scripture; the impression appears to me inevitable, that the legendary channel through which God must have appointed

them to be attested and preserved has a purpose and authority the same with Scripture."

Now was ever such a conclusion drawn from such premises, except in anti-Catholic polemics? The very phraseology introduced by Dr. Hinds betrays his powerlessness in attempting to meet and do justice to Father Newman's statements. What, in the name of Aristotle, has an "*impression*" to do with a logical conclusion? Who ever heard of an "*inevitable impression*," as the deduction from certain definite premises? How came a clear-headed man like Dr. Hinds to employ such a term, except from a secret consciousness that the theory he is stating does *not* follow, as a *logical conclusion*, from the premises maintained by his correspondent.

And the matter of the "*impression*" is on a par with the terms in which it is expressed. Because a certain modern miracle is proved as an historical fact, and because it is one of a series commencing in the days of our Blessed Lord and the Apostles, *therefore* the books and traditions which record this miracle, *and which claim to be only common human testimony*, have a purpose and authority the same as Scripture, *which is the word of God!* On this principle, then, the Bible Society has a purpose and authority the same as that of the Apostles. The Bible Society circulates the word of God, so did the Apostles; and it professes to accomplish a work which was begun by St. Peter and St. Paul. But will any man in his senses claim a similar authority for the society and the two great Apostles?

Doubtless, viewed *merely* as an historical record of proved facts, the Bible has a purpose the same as that of the records of the ecclesiastical miracles. But the Catholic doctrine, as Father Newman has urgently enforced it on the Bishop, is, that the Bible is much more than a true historical record; and Dr. Hinds himself puts prominently forward his own belief that it is so. But how does this bear out Dr. Hinds in his conclusions on the Catholic doctrine? What does he mean by *authority*? Does he mean merely the weight to be attached to an authentic history, just as the *Times'* reporter was his "*authority*" for what Father Newman said at Birmingham? He does *not* mean this, for he says that the Bible is the word of God, and has an authority totally distinct from the authority of a merely competent and credible witness to a fact. What, then, *is* the source of such an incredible confusion of ideas and perversion of reasoning?

The secret is this: *Dr. Hinds does not believe the Bible to be the word of God.* He says he believes it to be so, and he thinks he so believes. We do not for a moment dispute or doubt his sincerity; but, in fact, he no more believes in the



Bible as the voice of God, than he believes in *Hansard's Parliamentary Debates* as an inspired record, simply because they are historically correct. His "inevitable impression" springs, not from Father Newman's premisses, as stated by Dr. Hinds, but from Dr. Hinds' own secret state of mind and thought. He reasons correctly, though not from his ostensible data. The purpose and authority of the record of a sufficiently-proved modern miracle is in his view identical with that of Scripture, because in reality Scripture to him is nothing more than a true book. He has long ago been doing, like nearly every Protestant, what he says that he fears Father Newman's readers will do. He has no *faith* in the Bible as the word of God; his distinction between the Bible and modern records is a verbal distinction. He has drawn a rigid line around every thing that is supernatural in the Bible, treating it with a formal courtesy, bowing to it, quoting it with scrupulous attention to its phraseology, circulating it in its entire form, that thereby he may conceal from himself the utter hollowness of his fancies respecting his own faith in it as of divine *authority*, and as essentially different *in kind* from any mere human records, however literally true. The Bible to Protestants is like the Lama of Thibet to his devotees,—an imaginary divinity, dwelling apart from mortals, enshrined in a halo of mystic secrecy, and never brought forth into the world, lest in the rude shock of opinion and criticism his claim to worship should be shattered to the winds. We repeat, that the Bible is *not* the word of God, in any tangible sense, in the estimation of acute, thinking, dispassionate men like the present Bishop of Norwich. It is an historically true book more or less; and therefore when the claim of historical truth is asserted for other records of supernatural events, they start aside with dismay, and cry out that the sanctity of Scripture is in danger, and its supremacy menaced by the encroachments of human claimants to a share in its empire.

We appeal from Dr. Hinds' letter to Dr. Hinds himself, and beg him to define what is his exact meaning when he speaks of the Bible as the word of God, as distinct from any other writing which is historically, but literally, true, though on purely human testimony.

What is the "inspiration" of the Bible? What is the metaphysical difference between the confidence he reposes in its statements, and that which he places in any narrative of events or spoken words of whose correctness he is morally certain? He is bound to answer these queries before he can make any progress towards upholding his assertion, that the Catholic doctrine puts the histories of the ecclesiastical miracles, in any true



sense, on a level with Scripture. And further, when the Bishop has defined the meaning of the term "inspiration" as applied to the Bible, and shewn the nature of the trust he reposes in the Scriptures, then we have a right to call for an exposition of the *grounds* on which he regards the Bible as inspired; and we are confident that if the Bishop of Norwich, or any other Protestant, will definitely and intelligibly answer our questions, it will appear that what they imagine to be *faith in the word of God* is nothing more than an intellectual conviction (more or less complete) that the book termed the Bible is historically a genuine, authentic, and trustworthy record of the words and actions therein preserved. And such being the case, we are undoubtedly perfectly willing to admit that, on Dr. Hinds' view, Father Newman places the history, or legend, or whatever we may call it, of the liquefaction of St. Januarius' blood on a level with the scriptural account of our Blessed Lord's resurrection. Legend and Scripture become equal, in the Protestant judgment, by the descent of Scripture to the region of legend.

Here, too, we are reminded to call further on Dr. Hinds for an explanation of what he means by a "legend," or a "legendary channel." As this word is generally used by Protestant controversialists, it simply begs the whole question in dispute. We do not say that Dr. Hinds deliberately designed any thing so grossly unfair, or transparently irrational; but we suspect that when he spoke of the "legendary channel" by which Catholic miracles are preserved, he unconsciously betrayed the fact that, in his own secret thoughts, he had prejudged the very point debated, or rather that he had not *judged* it at all, but had assumed from the first that a modern miracle is virtually an impossibility. In what ordinary sense, let us ask, can the miracle of St. Januarius be said to be conveyed by a "legendary channel?" Take, for example, the knowledge which the writer of these remarks possesses respecting the liquefaction of this saint's blood, or of that of St. Aloysius and of St. Pantaleon. He has received his knowledge of these miracles from an intimate personal friend, who has witnessed the several liquefactions under circumstances which render deception or error physically impossible. How is this to be set down as "legendary?" If it is to be disbelieved, there is an end of all human testimony; for the present writer undeniably has more reason to believe that the blood of St. Januarius is miraculously liquefied twice every year (and on several days each time), than he has for believing that the recent correspondence between Father Newman and Dr. Hinds is not a forgery.

Undoubtedly, if any person believes that the miracle of St.

Januarius *cannot* be true, there is an end of the matter; but then two consequences must follow. The first we have just named; *no human testimony can be trusted*: and secondly, *the Scripture miracles are false also*; for any reason that will prove a modern miracle, as such, impossible, will equally prove all miracles impossible. Again, then, we call upon the Bishop and others, who refuse to go with an unbiassed mind into the evidence for Catholic miracles, to state sufficient grounds for believing them impossible. To call them improbable in the highest degree, is ridiculous, *as a reply to the evidence on which some of them rest*. To assert, further, that they rest on the *ipse dixit* of the Catholic Church, is totally untrue; as it is equally untrue to allege that the Catholic Church imposes a belief in any miracles (except those of Scripture) on her children. We call upon those who say these things to point to *one* ecclesiastical miracle which Catholics are compelled to believe as a question of faith, and for disbelieving which a priest would be permitted to refuse them the Sacraments.

Once more; why do not our opponents—we speak, of course, of such thinkers as Bishop Hinds, and not of the ranting, fanatical crowd—why do not our opponents set themselves to master the first element of all religious knowledge; namely, the littleness of the human intellect, when it would dictate to Almighty God when and how He shall supernaturally interfere in the world which He has created? We know that all his works are done, as we say, according to certain fixed laws; by which, if we mean any thing not self-contradictory, we express the perfect harmony between the works of the Almighty and his own nature, which is one, unchangeable, and omniscient. Hence we know that what we term the supernatural manifestations of the divine power, are but a portion of the one great mighty whole of his government of creation; and that they are as truly in harmony with one another, and with the real principle on which the visible universe is framed, as the laws of gravitation, electricity, and chemical affinity are harmonious and interdependent. But for an intellect like ours to lay down beforehand the entire breadth, application, and modes of operation of the rules (so to speak) on which Almighty God will (as we phrase it) break in upon the *ordinary* action of physical agencies, is so preposterous, that it is difficult to believe that any moderately humble mind can bring itself to so monstrous an audacity. Apart from God's own express declarations, how is it possible for us to know when or how it is fitting for Him to interfere supernaturally in human affairs? What do we know of God's designs,



except what He has told us? What can be more childish than to call one thing great, and another thing little, in the sight of God, simply because they are great or little in our eyes? Is not the entire fabric of human existence, as our senses can take cognisance of it, one ceaseless series of rebukes to that pride of intellect which would measure grandeur and littleness by its own petty standard? Is it not all mystery; mystery unfathomable, awful, and humbling? What do we know of it, but what we have observed? Before me lie a few drops of a colourless fluid; they are so few, that they would lie upon a sixpence and not flow over. I put them upon my tongue, and before the sun sets, my soul is in eternity! What! does the destiny of an immortal being, a spirit, with all its glorious powers, depend in any degree upon the placing a few scarcely-visible drops of acid upon the tongue? What a tremendous, what an overwhelming consequence, from so contemptible a cause! Yet men who can see nothing mysterious or unfathomable in this, can laugh at the very notion of a saint's blood liquefying, as something so childish, silly, unmeaning, uncalled for, as not to be worth examining into as a possible reality. It is *not* unworthy of God to make the entrance of one man into eternity depend on the perhaps accidental absorbing of half-a-dozen drops of liquid into his blood; but it *is* unworthy of Him to console thousands and tens of thousands of his children by annually displaying his Omnipotence in causing the hardened blood of another man to grow liquid without the intervention of any visible or tangible agency! *Where*, let us ask, is the childishness to be found? *Who* are they who follow most zealously the Baconian rule of induction from facts? Is it the modest, philosophising, accurate, observant Catholic; or the contemptuous, self-satisfied, incredulous Protestant, who sits at home over his fire, and lays down laws for the governance of creation, founded on a personal knowledge which bears a far less proportion to the universe and its Creator, than a grain of sand to this earth and all the orbs in the boundless firmament? What do we know even of physical facts, except from observation? Who is so absurd as to refuse credence to the most novel and unexpected phenomena, when established by good evidence? What can be imagined more improbable than that a man should sit at a table in London, and talk with a man sitting at another table in Paris? Yet who denies the marvels of the electric telegraph, on the score of their immense antecedent improbability?

Undoubtedly, miraculous interference, *as such*, is improbable, so long as the natural course of the universe is in fact unaltered. Who denies this? Certainly no Catholic. An



extraordinary phenomenon, whether professedly depending on physical or on spiritual agencies, is not a *likely* thing. But are all extraordinary phenomena untrue?

Once more, the Bishop of Norwich, and others who think with him, are bound to reply to the argument urged by Father Newman, that miracles having once happened, are more likely to occur again than otherwise. Once improbable, they are now probable. It is sometimes pretended that the early miracles fulfilled all the ends for which they were designed, and that none are now called for. But what answer is this? How can we know beforehand that there is *no* purpose to be attained by miracles now? Am I God, or am I a man? Have I penetrated into the secrets of the Eternal, so that I can draw a barrier around his acts and say, the miracle He worked yesterday He shall not work to-day? Do I know enough of the ends He has in view, to be able to anticipate every possible exertion of his omnipotence which futurity can disclose? Once more, we deny, in the most emphatic terms, that it is within the compass of human knowledge to say when God shall work a miracle, or where, or why, or how.

If *any thing*, as we have said, is likely, it is, that miracles still continue. And this we say altogether apart from any deductions from the promise of continued miraculous power given by our Lord to his Church, for we are arguing with those who prefer what are termed "philosophical" grounds. It is on grounds universally admitted in all physical studies, that we demand a proof that what is likely in physicals is unlikely in spirituals. A thing once begun invariably continues. Why is this truth to be set aside in the question of miracles?

We conclude with a word or two on the fears expressed by Dr. Hinds as to the effect of Father Newman's statements on his readers. He says, that seeing grounds for discrediting the "legendary" miracles, Father Newman's readers will come to disbelieve the scriptural miracles. Does he mean his Protestant readers, or his Catholic readers? Certainly the *Catholic* reader will not do this, for he knows perfectly well that the two classes of miracles rest on totally different grounds. He never in his life heard the Bible narratives put on a level with the histories of the ecclesiastical miracles. Dr. Hinds may rest assured that *we* know the difference between the word of God and the word of man, even when best authenticated, too well ever to merge the one in the other. As a matter of fact, moreover, many Catholics *do* disbelieve very many miraculous histories which other Catholics believe to be genuine. Take this very miracle of the blood of St. Januarius. It is notorious that its reality is not believed by many amongst us, priests as well as

laity. Not that they are so silly or presumptuous as to believe it to be *false* without the most careful inquiry; but they suspend their judgment: they say, "We never looked into the evidence; we know it is generally considered to be a real miracle, but circumstances have not allowed us to investigate the matter; therefore, while we condemn no one for thinking differently, we reserve our personal opinion." And the same is said in innumerable other instances. On the other hand, if Father Newman's statement has any influence on his Catholic readers, so far from predisposing them to infidelity, it will predispose those who doubted the reality of the miracle of St. Januarius to regard its evidence with a more favourable eye. They will say, "Here is a well-known, cautious man of mature age, fully capable of appreciating evidence of all kinds, and with a keen perception of the weak points in every story, yet going almost out of his way to say that he considers the proof of *this* miracle irresistible, notwithstanding all the prejudices of his past life. I should very much like to look into the evidence myself."\*

In truth, however, we do not suppose that Dr. Hinds meant his words to apply to Father Newman's Catholic, but to his Protestant readers; and we take it, that the idea which lay hid in his mind was not that palpably absurd one which at first sight his words, if applied to Protestants, express. For to utter a fear that men who already deny the reality of Catholic miracles will be led to scepticism simply by seeing grounds for discrediting what they have always stoutly rejected, is simply a truism, or something very like it. The idea which does haunt the Bishop's mind, we have little doubt, is this:—That the Protestant world is resolved to deny the Catholic miracles *at all costs*; that they have so slight a belief in *any* supernatural interference, that when pressed to a logical consistency by the demonstration of the truth of modern miracles, they will be prepared to embrace an utter scepticism (including a rejection of all human testimony) rather than bow down their intellects before a God present in the hated Church of Rome. And most truly and strictly do we agree with Dr. Hinds in anticipating this awful result. We see that the English mind has no true faith in the supernatural; that its imaginary belief in the reality of the Scripture miracles is a deception; that it knows but one reality—this visible universe; and that it worships a false god, namely, *itself*. And therefore the more urgently the evidences for Catholicism are pressed upon the English people, the more

\* We may remind our readers that an article on the evidence for the liquefaction of the blood of St. Januarius appeared in the *Rambler* for February 1851, to which we refer them.

fatally will many of them embrace openly that infidelity to which they are already (though, for the most part, unconsciously) enslaved. As time goes on, they *must* take their side. Shallowness and cant and establishmentarianism cannot stand for ever the shock of modern thought. Those who believe in a God must become Catholics; they who do not believe in Him will learn their own minds, and avow themselves, in some shape or other, not only Infidels, but Atheists.

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### Reviews.

#### ENGLISH CONSERVATIVES AND FRENCH RATIONALISTS.

*Des Rapports du Rationalisme avec le Communisme.* Par M.  
l'Abbé Gerbet, Vicaire-Général de Paris et d'Amiens.

WE proceed, according to our promise, to give some account of our author's line of argument, to which, however, it is impossible to do justice in so short a notice. Neither can extracts give any adequate idea of the merits of this little treatise, which consist rather in the clear, impartial, and powerful manner in which the argument is drawn out, than in any peculiarly brilliant or striking passages.

The Abbé Gerbet thus sums up the various subjects with which Rationalism occupies itself: "It has its general doctrine on the constitution and independence of reason, starting from which, it embraces in its speculations the origin of things, the origin of man and of society, morality, justice, right, political power, social progress,—in fine, the great problem of a future life." He then proceeds to inquire whether on each of these points Rationalism does not become the source of ideas which, like so many streams, swell the torrent of communistic doctrines.

As it would exceed our limits to follow, in ever so cursory a manner, all the steps of this inquiry, we shall confine our observations to the first section, which treats of the constitution and independence of the reason; not because we should not find ample room in the further developments of rationalistic doctrine for establishing the identity in principle of Protestantism and Rationalism, and the consequent inability which the former shares with the latter of meeting successfully the



inroad of communistic doctrines, but because, being forced to select, we choose in preference the parent principle as the subject of our consideration. In doing so, we shall furnish a specimen of the general character of our author's argument. In his concluding chapter, he recapitulates the whole in parallel columns, from which we here insert an extract.

#### RATIONALISM.

The agreement of all nations with respect to the necessity of a revealed religion proves nothing against Rationalism.

This agreement has in it something factitious, for it has been brought about and maintained by corporations of priests.

The human mind tends necessarily to emancipate itself from the yoke of priests, because it passes through two phases: one, that of infancy, during which it lives instinctively on belief and tradition; the other, that of maturity, during which it substitutes a system of rational truths for the blind affirmations of faith.

#### COMMUNISM.

The agreement of all nations with respect to the necessity of hereditary property proves nothing against Communism.

This agreement has in it something factitious, for it has been brought about and maintained by corporations of proprietors.

Human society tends necessarily to emancipate itself from the yoke of proprietors, because it passes through two phases: one, in which it instinctively attaches itself to the principle of inheritance; the other, in which it substitutes a scientific organisation for the blind combinations which result from the accident of birth.

Our author commencing with the doctrine of Rationalism respecting human reason, and the consequences flowing therefrom, deprives the conservative Rationalist, at the very outset, of an argument of which he would willingly avail himself against the Communist. Wherever civil society has existed, we find the rights of property recognised and maintained. Of course not always respected; "but the principle has ever been admitted as an incontestable truth. Does not this universal consent look like the expression of a law of human nature?"

This argument, powerful as it must ever be from its very simplicity, and from its approving itself at once to all minds, to the uneducated as well as to the educated, to the simple as well as to the learned, the Rationalist has debarred himself from using with any justice by his own doctrine concerning the human mind. He has already discarded the principle of authority, and has, therefore, no right to employ it against others. He has discarded it, the Communist may urge, in connexion with "an order of things which men have, hitherto at least, agreed to regard as much more important than that (the material order) to which his own

theories apply. Have not all the nations of the earth agreed to recognise the need of a divine teaching, of a revealed and positive religion, descending from a source superior to the thoughts of man? Has this general consent, he may say, hindered you from proclaiming this belief to be an illusion, and declaring that there never has been any revelation made to man save that which his own reason affords him?" In vain may the Rationalist urge in justification of the revolution he has introduced into spiritual things, that during the infancy of man it was natural for him, from the very sense of his weakness and ignorance, to believe in superior influences and supernatural revelations. "Faith is the primitive instinct, the spontaneous impulse of the human soul. But to the age of spontaneous impulses has succeeded that of reflection; and reflection, at its highest degree, is philosophy. The mission of philosophy is to substitute the demonstration of realities for the illusions of faith." Why may not the Communist have recourse to the same plea? "The age of instinct, of spontaneous feeling and of faith, has been prolonged with respect to social as well as religious doctrines." Grant that belief in the rights of property, like the belief in an external revelation, was the simplest and most natural idea which would present itself to the human mind in its infancy, is not the age of reflection to succeed in the case of social as well as of religious doctrines?

Again, when the Rationalist asserts that the early belief in a divine revelation has been artificially kept up "by sacerdotal corporations, whose interest it was to constitute themselves the interpreters of heaven, that they might secure to themselves the dominion of earth," the Communist may reply, "We say of proprietors what you say of priests. Proprietors have ever formed a privileged corporation, which has held the people in dependence. They have made property a holy thing. Proprietors have been the priests of matter, who have worked, for their own profit, upon man's desire for order and upon his sense of justice."

Now the conservative Protestant may imagine that all this affects him but little. *He* does not deny the fact of a revelation: true, but we believe that the whole weight of the argument nevertheless falls upon him. He denies the *principle* of authority, and consequently the argument drawn from it; for the precise question here is, not whether the fact of a revelation be true, but whether the argument drawn from early and general consent be a valid one. Now the Protestant cannot but acknowledge—nay, he glories in the boast—that Protestantism has effected a complete spiritual and intellectual revo-

lution in the minds of men; substituting a reasonable belief for a blind faith, appealing to the individual and private judgment of each, and subjecting divine truths to human reason, by giving to the latter the unrestrained and unrestrainable right of pronouncing upon them. It makes nothing to him that this is an entirely new conception of man's attitude in respect to religious truth; that all the past ages of the world are against him; that all men, Pagans, Jews, and Christians, have alike agreed in accepting revelation as a thing external, positive, and uncompromising, something which claims the submission of man's reason, instead of subjecting itself to its examination. No, the world was then in its infancy, and men were easily deluded by priests, whose interest it was to constitute themselves as mediators between God and the conscience of man, and to shackle the human intellect that they might reign over it. But Protestantism has poured in a flood of new light, which will ultimately dispel the darkness and error that encompassed our ancestors, and still envelops the larger portion of humanity.

We see not, therefore, how the Protestant, who makes light of the general consent of all ages as to the attitude of man's mind in respect to revelation, can have any right to plead that consent where a social principle is involved. We have so far, however, proved what, it may be said, has a merely negative bearing. As our author truly observes, "the result which we have shewn to flow from this (rationalistic) doctrine certainly frees Communism from the obligation of deferring to the authority of general consent in favour of property; but it does not prove that it directly produces Communism, which denies the rights of property." Let us proceed, then, to examine it with our author a little farther.

#### RATIONALISM.

The constitution of the human mind requires that the reason of each man should be independent of the reason of every other man, and consequently he must possess an equal right to acquire that knowledge which forms his intellectual domain.

All intellectual inequality resulting from any other cause than inequality of capacity, is a violation of the natural independence of the reason of each man: there

#### COMMUNISM.

The constitution of society cannot be made conformable with the independence of the reason of each man, except so far as he is enabled to participate equally in those material means by which he acquires that knowledge which forms his intellectual domain.

All social inequality founded on the hereditary transmission of goods, and consequently resulting from another cause than that of personal capacity, is radically



ought not to exist a privileged class in the intellectual domain.

No man can admit as true any thing of which he has not discovered the truth by the activity of his own reason.

The human mind is a democracy of sovereign intelligences: the principle of authority is incompatible with the full development of their free activity in the intellectual order.

unlawful; since, by furnishing the rich with means of instruction of which others are deprived, it creates a privileged class even in the intellectual domain.

No man can legitimately possess any thing of which he has not acquired the enjoyment by his own labour.

Society is a democracy of sovereign wills: the principle of hereditary transmission is incompatible with the full development of their free activity in the material order.

Rationalism asserts the spiritual sovereignty of each individual, that is, "the right of forming by his own judgment, and independently of all authority, those opinions upon which his intellectual, moral, and social life depend." Such a right must be "equal for all men. Independence either exists not at all, or exists wholly and entirely." Such is the first consequence of this doctrine: the second is as clearly deducible. This "intellectual sovereignty confers on each man the right of possessing a mass of knowledge forming the domain over which this sovereignty is to be exercised; otherwise it would remain a barren abstraction." Now it requires no laboured chain of reasoning to shew that, if each man possesses "an equal right to procure for himself, according to the limits of his capacity, that knowledge which is to constitute his domain," the social order ought, in all justice, to be "organised in a manner corresponding to the constitution of the human mind;" it ought to place each man in a position to employ as freely as his neighbour those external means by which the riches of the intellect are acquired; for knowledge, by means of which the intellectual faculty is cultivated, is not acquired, as all men know, by a mere internal process. "The total sum of knowledge, of which man stands in need, comes almost wholly from without." Now "the same causes which give to rich and poor so unequal a share in material goods, establish also between them, as respects the life of the mind, a permanent inequality. Doubtless the Communists are highly consistent when they require as an indispensable preliminary the universal establishment of gratuitous schools obligatory upon all classes." But this would but palliate the existing evil, as our author shews at some length in a passage which our limits forbid us to quote. It must be plain, however, to all, that

the rich under all circumstances would possess advantages in the matter of education, which his lot in life denies to the poor man.

Such, then, is the state of the question; there is a radical antagonism between the constitution of the human mind (according to the Rationalists) and the constitution of society as it actually exists. "The rationalistic principle gives each man equal rights to the possession of intellectual riches; property opposes to these rights an irremediable inequality. Which of these principles is to prevail?"

"Thus we see that Rationalism has long been deluding itself. It believed that it was sufficient to destroy all spiritual authority, and to substitute the intellectual sovereignty of the individual, in order at once to place the human mind in its normal state; it little suspected that this revolution in the world of mind was to re-act upon the material basis of society. Had any one said to the Rationalist, 'Many years shall not pass before men shall come, in the name of your principle, to dispute with you the possession of the arm-chair in which you are seated, of the inkstand in which you dip the pen which records this very principle;'—had any one, I say, uttered such a prophecy as this, he would have regarded him as a madman. He slumbered on peacefully upon the faith of his theory; it was the period of his philosophic beatitude. This period is past, and terrible has been his awaking. Rationalism said, *Why* should not the reason of each man be independent? Communism has replied, *How* shall it be so? It has raised the question of ways and means. It has said that it is not enough to proclaim a right, but that it is necessary to establish it. It has asked whether it were possible for men to enjoy equal intellectual rights as long as the social system, in respect to property, perpetuates an unequal share of those means by which the riches of the intellect are acquired."

It is hardly necessary to point out the identity which exists between the principle of private judgment, which forms the basis of Protestantism, and that of the sovereignty of human reason, which is the great dogma of Rationalism. The right of private judgment, which Protestantism claims for each individual, gives to the reason that very independence of all authority for which the Rationalist so loudly contends. It is true that the religious Protestant repudiates the consequences of the doctrine for which he is so zealous; he repudiates them because they are evidently subversive of all religion. He says, "It is true you have the right of private judgment; but not only are you responsible for the use you make of it, but should you allow it to conduct you to such and such opinions,



you will undoubtedly be guilty of having made a bad use of it." But the Protestant has forfeited the right to lay any such restriction on the liberty of private judgment. Independence exists, as the Abbé Gerbet says, or it does not exist; reason is sovereign, or it is subordinate to some authority. There is and can be no medium. The Protestant, however, endeavours to place the Bible as a rampart between himself and infidelity. Instead of putting forward his doctrine concerning private judgment in the naked and startling form in which the Rationalist loves to exhibit it, he clothes it with a seeming deference to authority, which pacifies the misgivings of the religious-minded, and throws dust in the eyes of the unreflecting. He asserts that no one is to be required to believe any thing which cannot be proved from Scripture; that is, of course, any thing which cannot be proved to his own satisfaction; for if compelled to accept what was proved only to the satisfaction of his teacher, where were his boasted freedom? But how short a step separates this position from the following: No one is to be required to believe that the Scriptures contain the word of God, unless this also can be satisfactorily proved to his reason. And not only is it a short step, but it is a step which the Protestant can, upon no consistent ground, deny to man's reason the right to take.

Without, however, dwelling any further upon the infidel consequences which flow as naturally from the Protestant doctrine of private judgment, so idolised by the great majority of our countrymen, as from the rationalistic principle of the sovereignty of reason, we rather desire at present to shew that the same irremediable inconsistency exists between the supposed rights of the human mind, according to the principles of Protestantism, and the constitution of society, as M. Gerbet has shewn to exist between rationalistic doctrines and the same social system. Nay, the case is much worse. If the exercise of private judgment upon the text of Scripture be not merely a right but a duty, since it is set forth as the means by which the mind of man becomes enriched with divine truth, how shall we characterise a social system which not only does not place every man in an equally favourable position for exercising this all-important right and duty, as far as his natural faculties will permit, but actually throws insurmountable impediments in the way? We hear a great deal, it is true, of every poor man having his Bible; and supposing this were as literally true as the most zealous Protestant could desire, what were the use of it unless every poor man could read? and what were the use of his being able to read, unless his intellect had been sufficiently cultivated to



enable him to understand at least the meaning of the words he reads? Nor were that sufficient. Is the true sense of every verse of the Bible so clear, and the harmony of the whole so self-evident, that a general understanding of the words of Scripture, supposing this were ordinarily attainable by the poor man, would be sufficient to render him as competent to form an independent opinion as one whose mind has been enlarged by education and enriched with kindred knowledge? No, no; the poor man himself knows well enough that his social position, and consequent deficiency of education, act disadvantageously upon his ability to understand the sense of the very easiest book that falls into his hands; and who will pretend to say that the Bible is such a very easy book? How often do we not hear the complaint, or the excuse, as the case may be, of the poor man, that he is "no scholar," put forth to account for his ignorance of religious truths, and his inability to understand even what he has the faculty of reading. It is plain, then, that the poor and uneducated, at least, must ever receive their belief on the authority of their teachers, and are utterly debarred from forming that independent judgment which Protestantism asserts as the inalienable right and the sacred duty of each individual. There is, then, a "radical inconsistency" between the rights and duties of the human mind, as respects revealed truth, and the "constitution of society as it actually exists." Does not this give the Communist a fearful advantage in argument? Let us hear our author: "It is impossible not to see that communistic Rationalism occupies logically a much stronger position than conservative Rationalism, when it maintains that society ought ultimately to mould itself upon the constitution of the human mind. The fundamental law of the human mind is essential order, independently of all human convention; a social system always implies a conventional element; and moreover, according to a theory common to all Rationalists, society itself is but the result of a pact. How, then, should that which is in itself essential order perpetually give way to that which, to become a rule, has need of being ratified by a convention? Intellectual sovereignty is the highest right of the intellect; the right of property, to hold good as a doctrine, ought also to have its source in the intellect; how, then, should a combination of ideas, the whole value of which depends on its conformity with the reason of man, for ever prevail against the realisation of the highest right of the intellect, on which all doctrines depend?"

Rationalism might learn from Catholicism the obligations which faith in a great principle lays upon those who hold it. Catholicism establishes a law of obedience for minds, as

Rationalism establishes a law of independence. The authority which promulgates dogmas and duties is for Catholicism what the sovereignty of each individual intellect, which has to construct for itself all the truths necessary to man, is for Rationalism. It ought to have as much reliance on all the consequences of its theory, as Catholicism has on all the consequences of its own principle. Now what does Catholicism do? It declares first of all (and in this it is most consistent), that all that forms an obstacle to the development of its principle, that is, to the free exercise of spiritual authority, is radically unlawful. Why should not Rationalism have the courage to make the same declaration against a social system which arrests in the greatest number of minds the development of intellectual sovereignty? What does Catholicism do next? It is patient, indeed, with obstacles; it knows how to wait when it is not possible to remove them at once; but though it abstains from precipitating consequences, so far from repudiating them, the very abstinence which it imposes on itself is only a means for more effectually securing their realisation. Instead of arming itself with this courageous patience, which advances prudently towards its end, why should Rationalism shrink back affrighted from the consequences which in the practical order flow from that fundamental right which in theory it proclaims? What does Catholicism do besides? Did it allow itself to be discouraged by the apparently insurmountable obstacles which confronted it at its very origin? In the ancient world, society rested upon the confusion of the spiritual and temporal power; the men of that time could see nothing but an utter overthrow of all order in the reversing of this principle. They could not conceive society organised upon any other basis. Catholicism told them that this idea was a mere chimera; it predicted that this organisation was to be dissolved, and that society would find its advantage in being constructed on a new principle. Why should not Rationalism have like faith in the future results of its own principle? If Catholicism had not absolutely insisted on its principle as a sovereign rule, to which social facts were to yield, it would not have accomplished its work, or it would but have half effected it. This is why, add the Communists, conservative Rationalism (and we may say also conservative Protestantism), which sacrifices the necessary results of its fundamental dogma to social facts, is henceforth condemned to impotency, and must give place to another doctrine."

There are, in fact, but two kinds of consistency; the one that of error, and the other that of truth. As every truth is



part of a whole, and bound up with the rest, so every error is likewise part of a whole, one vast and terrible negation of all truth; of God himself, and of all that is divine in his works; of all morality, therefore, as well as of all religion. God is himself essential order, and the fountain of order. Truth is order, and error is disorder. It is a kingdom of disorder: *terra miseriæ et tenebrarum, ubi umbra mortis et nullus ordo, sed sempiternus horror inhabitat*. There is a divine consistency, and there is a satanic consistency; there is the Catholic Church and infidelity; but midway between these there is no consistency; as in these latter days men, we believe, are destined to discover, and that perhaps sooner than many may imagine. The principles which the ruling class in this nation maintain, being fundamentally identical with those of Rationalism, contain in germ not only infidelity, but the disruption of social order. The maintainers of them, therefore, recoiling, as they do, from all consequences which would threaten the latter and proclaim the former, are struck with the same incapacity of effecting any good, or of stemming the tide of evil, with which our author taxes the conservative Rationalists of his own country. They have but the fatal power of propagating and recommending a principle of error, for the full and consistent application of which the great masses of our population will by and by become eager and clamorous.

We should have wished, if possible, to follow our author step by step in his examination, and to make some remarks on the spread of Pantheism in this country, and its secret connexion with Protestantism; on the opinions prevalent with respect to the indefinite progress of the human race, and the mere naturalness of the aims which men profess and follow, to the entire exclusion of the supernatural end of man; as though the latter were, as Protestants commonly say, "a matter between God and a man's conscience"—in other words, an object not to be taken into account where temporal questions are concerned; on the blow given to the rights of property by the appropriation of the property of the Church, with which Protestantism here, as elsewhere, began; on the tendency ever since exhibited to worship the omnipotence of the State, first in the person of the reigning sovereign, as long as the supreme power absolutely resided in his hands, and at the present time in the will of Parliament—a tendency strongly evinced in what we may call the ungodly respect with which an act of the legislature is regarded—law, as established by Queen, Lords, and Commons, being as it were set in the place of, or identified with, the law of God; so that men seem incapable of so much as realising the duty or possibility of a conscientious



opposition to it; on the feeling, so common also in this country, that the animal called "the public" (which, by the way, is a thoroughly Pagan idea), that is, the dominant class which can make its voice heard, must be gratified at all costs, even at the expense of all equity and justice; and lastly, on the so-called liberal views upon the subject of education, and their identity in principle with a monopoly of it by the government for its own special ends, which monopoly constitutes the State the sole proprietor of the national intellect. Upon these and kindred subjects, suggested by the remainder of our author's argument, which he develops in a very clear and satisfactory manner, we should have had much to say, at which we must be content, as it is, merely to hint; and referring our readers to M. Gerbet's able articles, leave them to make an application which has appeared to ourselves sufficiently obvious to call for the most serious reflection.

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THE PROTESTANT CRITICISING.

1. *Notes of a Residence in the Canary Islands, the South of Spain, and Algiers; illustrative of the State of Religion in those Countries.* By the Rev. Thomas Debary, M.A. Rivingtons.
2. *What is the Working of the Church of Spain? What is implied in Submitting to Rome? What is it that presses hardest upon the Church of England?* A Tract by the Rev. Frederick Meyrick, M.A., Fellow of Trinity College, Oxford. J. H. Parker.
3. *Heresy and Immorality considered in their respective bearing on the Notes of the Church. Being a final Letter to the Editor of the Guardian.* By William George Ward, author of "One Word on the Existing Constitution of the Anglican Establishment," and of two previous Letters. Burns and Lambert.
4. *The Spectator Newspaper, No. 1213.*

It is difficult for a Catholic always to maintain a due gravity when he hears it said that man is a "reasoning" animal. Notwithstanding the existence of Euclid's *Elements*, Newton's *Principia*, Bacon's *Novum Organon*, and the *Nautical Almanac*, it is not easy to believe that mankind in general are gifted with common sense, or that they believe in the laws of

logic. Observing the average Protestant's notions of reasoning in the case of Catholicism and Catholics, one is tempted to imagine that it is only by a kind of happy accident that he anticipates the rising of to-morrow's sun in the east, and its setting in the west; or that he eats the dinner which his cook has prepared, without fear of poison. *How* men who write and speak of the Catholic Church, as nearly all Protestants write and speak, can possess the great gift by which man is supposed to be distinguished from the lower animals, is, in truth, a phenomenon almost as inexplicable as the marvels of mesmerism, or the nature of chemical affinities.

We do not mean, of course, that the mere fact that the bulk of the English nation remains Protestant, is a proof that it is not gifted with the reasoning faculty. Ignorance, general incapability, and other like causes, may and do preserve it in its unbelief. Some men are free-traders, some protectionists, some republicans, some monarchists, some hydropathists, some homœopathists, some believers in nothing but the London pharmacopœia, some may even believe in Lord John Russell and the Whigs; and yet none of them can be charged by their opponents with any thing approaching to an incapacity for drawing conclusions from premises. It is only when the Protestant intellect comes into direct contact with Catholicism, that it declares its hostility to the laws of reason, puts on the cap-and-bells, and proclaims itself independent of all logic and experience.

Now and then, of course, an exception appears to the universal rule. A positively reasonable, straightforward, intelligent controversialist enters the field, uses language in its ordinary sense, makes free use of his eyes and ears, scouts impossibilities, and preserves at once his equanimity and his knowledge of syllogisms. But such an anti-Catholic writer is a phenomenon rare indeed. If an individual Catholic meets with half-a-dozen such reasoning opponents during the course of his life, he is fortunate beyond his fellows. For the most part, he will find that those Protestants who, on certain occasions, have appeared to possess the full use of their faculties on religious subjects, are really no better than their neighbours, and at some unexpected moment exhibit polemical demonstrations at which he hardly knows whether to laugh or weep.

We assure our Protestant readers that this is not a mere outburst of personality, or rhetorical exaggeration. It is the conviction of Catholics who have been led to observe the phenomena of anti-Catholicism, that it is all but visionary to expect their opponents to follow the laws of right reasoning in their

controversies with the Catholic Church. The world without us imagines that a Catholic is perpetually undergoing a species of intellectual torture, resulting from the struggle in his mind between the demands of his faith and the dictates of his common sense. They portray to their imaginations some unhappy layman, terrified by his priests, or preyed upon by a guilty conscience, or stimulated by a morbid fanaticism, deliberately, though not without bitter anguish, stifling the voice of his reason, shutting his eyes to facts, ignoring all past history, and consciously accepting absurdities which he shrewdly suspects to be no better than impostures or dreams.

Yet what is the truth? A man need be a Catholic but for four-and-twenty hours to ascertain the fact, that we live in one perpetual condition of amazement at the intellectual incapacity and unfairness which Protestantism betrays in all its dealings with us. True it is, that in order to understand how low the human intellect can be degraded, it is necessary to be a Catholic; though not in the sense in which non-Catholics mean it. It is necessary to be a Catholic, in order to appreciate the coolness, the hardihood, the incomprehensible unconsciousness, the brazen perverseness, with which the Protestant critic remarks on the history, doctrines, and writings of Catholics; at once falsifying our statements, imputing to us impossibilities, closing his ears to our explanations, and tossing to the winds those rules of argument which he would not violate for the world in any case in which Catholicism was not the subject under discussion. In Protestant estimation, a Catholic's feelings towards heretics are a mixture of hatred, bloodthirstiness, envy, jealousy, intellectual fear, and unwilling respect. They are convinced that if we could, we would burn them all in Smithfield before a month had passed; and that, meanwhile, we live in a sort of awe-struck, savage veneration of their abilities, their learning, their acuteness, and the terrible cogency of their anti-Catholic argumentation. Yet all this time, whatever be the differences of view that individual Catholics maintain respecting their Protestant fellow-creatures, it is certain that in one opinion we are all agreed. Whatever we may think of their morals, of their amiability, of their sincerity, of their errors, we are perfectly unanimous, priests and laity, rich and poor, educated and illiterate, in regarding a profound ignorance, and a systematic violation of the laws of reason, as the very life of Protestantism in all its phases.

At the same time, for ourselves, we must confess that with all our knowledge of the perverseness of unbelief, we are sometimes quite astonished at the exuberant freshness with



which this perverseness betrays its vitality in ten thousand varying forms. We find it difficult to realise the full extent of the intellectual despotism under which the popular Protestant mind is ever—we cannot say *groaning*, for it sings amidst its fetters—but labouring. Here, at last, we say to ourselves, is something that it is impossible to misrepresent; here at least is a candid and rational observer; here is an argument which must be fairly met, or certainly such and such a Protestant will be convinced. Not the least in the world! There is our adversary swearing that black is white with a coolness perfectly inimitable; here is an interpretation of our words setting at defiance grammar and dictionary and etymology; what our opponent admitted yesterday, he now denies; what he condemned yesterday, he now upholds; all that we can say goes for nothing; and in the sacred name of reason he scorns every proof, and laughs at every fact that is laid before him.

Some curious illustrations of one or two of the most common of these anti-logical devices of our opponents have lately fallen in our way in the publications placed at the head of these remarks. They furnish a few specially notable instances of the determination with which Protestants persist in criticising the Catholic Church on the supposition that she holds those very doctrines which she formally and by her very constitution repudiates; and in finding fault with Catholic writers for not doing what they never for a moment professed to do. Here we have two Anglican clergymen, of the Puseyite school, flying, *more Anglicano*, through a few spots in Spain, picking up every scrap of information which they can lay hold of from any chance quarter to which they may have had access, themselves possessing, we suspect, nothing more than a superficial acquaintance with the Spanish language; then generalising, not even upon these poor fragments of facts, but upon their *interpretations* of them, and incontinently publishing to their tarry-at-home brethren that, bad as is the English Establishment tried by the Puseyite standard, the Catholic Church in Spain (and elsewhere) is infinitely worse. All this while, the criticising Protestant seems totally unaware that the Catholic Church never professes to make all her children saints, or even religious men. Messrs. Debary and Meyrick, with the correspondents of the latter gentleman, write upon the hypothesis that Catholicism is identical with Plymouth-Brotherism, or the notions of the old *Cathari*, or any other heretical sect which maintains that the visible Church is exactly co-extensive with the predestinated. It never occurs to them, moreover, that the accidental persons whom they, as Protestant English-

men, are likely to fall in with, or to whom they may even get introductions, are pretty sure not to be the best specimens of Catholicism in any foreign country. They forget that foreigners do not entertain precisely the same opinion of the *genus* Englishman which that *genus* entertains of itself, and that the chances are twenty to one that the Italian or Spanish acquaintances of the travelling British Protestant are the most lax or even scandalous children of the Catholic Church. All this is nothing, however, to your Anglican critic. He is scandalised if Spain is not a heaven upon earth, if the muleteers are not theologians, and the innkeepers not saints. And thus he hastens rapidly on, snatching at every trivial word or occurrence, multiplying units into thousands, exceptions into rules, and serving up the few floating details of what he *really* saw and heard in a sea of sauce compounded of interpretations, imputations, deductions, insinuations, and surmises. The flavour of the whole he takes good care shall be accommodated to the taste of the Protestant palate; and he knows full well that not one in a hundred of his readers will have either the ability or the inclination to sift his facts from his impressions, or to see with any other eyes than those of the traveller himself.

Of the two writers on Spanish affairs, Mr. Debary is the dullest, and Mr. Meyrick (in whom we include the friends whose letters he edits) the most illogical. They both of them manifestly would give their ears for a recognition of their orders, and are ever on the look-out for some occasion on which to speak of "Rome and England" as "sister churches." An excessive soreness, nevertheless, resulting from "Rome's" unnatural disregard to the relationship claimed by "England," is perpetually manifest in all the travellers alike, prompting them to an unfavourable interpretation of every thing they see and hear.

Mr. Debary's delinquencies in this way, though he is the least bitter of the party, constitute the chief fault in his book, and they now and then become actually ludicrous. They may be taken as a fair specimen of the argumentative worth of his deductions, and of the perverseness which besets the Protestant traveller, on which we have just remarked. One of his favourite methods of insinuation is to give a meaning to the *looks* of Spanish ecclesiastics. Here is one of such, at Las Palmas:

"During Passion-week there was a gauze curtain drawn over the 'Presbyterio,' or that part of the building which would answer to our chancel, where the priests officiated; but on Good Friday, as the veil of the temple was rent in twain, this curtain was removed.

When the procession issued out of the church, the crowd was immense; the figures were some degrees bigger than life, and borne aloft of the populace, who moved along, a dense uncovered mass, and I suspect a jealous mass likewise; for I chanced to be standing in some out-of-the-way place, some distance from the procession, with my hat on, when I was recognised, and peremptorily told to uncover,—which of course I was not foolish enough to decline doing. I well remember the face and figure of a priest who always headed these processions; he was a good-looking man of about eight-and-twenty or thirty, and as they chanted the Latin hymn, there was a smile, *nay almost a look of saucy triumph*, on his countenance, as if he knew he was conducting a never-failing appeal to the feelings of the people."

Here, again, is an "*I have been told*," followed by an *infallible* proof.

"*I have been told* that some of the mountain curés are not much men of peace, and that a *few* of them kept up a correspondence with the contrabandists. I have seen them sometimes jogging along, *looking as little like priests as they could do*: enough so to satisfy me that secular tastes are not confined to our own clergy."

Does Mr. Debary believe that *he* looked like a priest in the eyes of the Spaniards?

On the other hand, at Cadiz, he attributes the "thoughtful and scholar-like expression" of the face of the bishop to the influence of "study and the *Romish faith* combined."

At Seville, our traveller is introduced *by his landlady* to three Spanish ladies, one of whom he was told was married, though she still bore her maiden name. This he coolly says he did not believe; and why? Because "*she had the marble look of a nun*."

Then he goes on to say:

"These three ladies accompanied us to the cathedral. On entering the chapel to the right, as you come into the cathedral from the west, we began to examine a picture of San Lauriano carrying his head in his hand after martyrdom. One of our party, upon regarding this, could hardly suppress a laugh, and remarked to one of the ladies, 'Señora, can you believe in this extravagance?' The lady did not even deign to smile, but looked very serious; and one of the others, however I believe not really the most devout, came forward, and said deliberately, 'Why should we not believe it? All things are possible with God: it is not a bit more wonderful that He should make a flower spring from a seed, than that one of his saints should glorify Him by walking with his head in his hand.'"

May we ask Mr. Debary, by what possible means he discovered that this lady was not as devout as her companions?



We suspect, whatever they thought of the Englishman's devotion, they were pretty well agreed as to his controversial powers.

Here is another instance of Mr. Debary's gift for interpreting countenances, mixed up with a piece of blasphemy which we were hardly prepared for in one who possesses at least some little measure of religion, and of faith in the Incarnation. He is giving an account of what he saw on the festival of the Immaculate Conception at Seville.

"The music struck up; the boys, wearing this costume of Philip the Third, chanted antiphonally a hymn to the Virgin. They then began to dance, singing at the same time; at last, putting their plumed caps on their heads, they accompanied themselves with their castanets.

"During the whole of this ceremony, the Archbishop, habited as a Cardinal, was on his knees, looking up at the *viril* containing the Host; whilst a gauze curtain, fitted to the rim of the crown, was being gradually drawn over that which hundreds present regarded as nothing more nor less than Deity itself. The Archbishop's countenance all this time appeared most grave.

"The Jesuit turned to me and said, 'This, which makes you laugh, makes me cry.' He wronged me here; on the contrary, I was myself melted at the spectacle. After the Archbishop had given the blessing, Theofilo took me to the celebrated image of the Virgin carved by Juan Martinez Montanes. The expression in Theofilo's face was not pleasing; there was a look of admiration which recalled a story I had heard respecting a veneration paid to the Virgin better adapted to the goddess of the Zidonians. I throw it out as a speculation, whether the adoration of the Virgin could ever rise to any height amongst a very moral people. After having seen Christianity working in many different countries, it is hard not to believe that indigenous prejudices are represented in the particular customs of individual churches. By these alone any one might take a map of the world, and trace upon it the ancient empire of Rome; and, remembering the empire of Venus, it is only in this way one can account for the blasphemous veneration paid to the Mother of our Lord.

"May I be pardoned if I wrong my Spanish friend?—but the expression of his countenance, as he extolled the very exquisite face of this figure, to say the least, had more of Platonic than divine love about it."

Yet this miserable man imagines that he venerates Jesus, the Son of Mary, as the Son of God. We may notice also, that it is quite rare for him to condescend to call our Blessed Lady any thing more than "the Virgin." May Mary pray for him, that grace may touch his heart some day when he is reading in his place in the Anglican service, "Behold, from henceforth all generations shall call me *blessed*."

At Seville, again, we have this specimen of reasoning:

"When the organ opened its mighty voice, and the men and women all bowed for the benediction, I felt considerably impressed with the spectacle; but as I was yielding to this feeling, a Scotchman, whom I had seen at Lisbon, came up to me and said, 'What mummary!' I fear a good deal of it was mummary; but the most magnificent external worship need not be mummary, or God would not have vouchsafed to the children of Israel so minute a description of how He chose to be worshipped, nor would the Levitical priesthood have been clothed in such magnificent robes: but the question after all is, 'Have these things, or have they not, passed away?' I, for one, cannot believe that a return to customs as burdensome as Judaism can be agreeable to the true spirit of Christianity."

How does Mr. Debary know that the customs which he reprobates, even in the same breath that he confesses their solemnising power, are *burdensome* to the Catholics of Spain, or of any part of the world? Did any Catholic, with the slightest pretensions to seriousness, ever tell him so? Doubtless they are a burden, and a mummary, and a mockery, to some persons; but only to unbelievers like Mr. Debary, who are strangers to the love, the glory, and the *real presence* of that adorable Saviour in whose honour these rites are practised, and for whose sake alone his Blessed Mother and his beloved saints are worshipped by his faithful Church on earth.

Mr. Debary, however, is mild and syllogistic in comparison with Mr. Meyrick and his correspondents. When shall we meet with a controversialist who will allow that we know our own creed better than he does himself, and who will not quarrel with our conclusions until he has overthrown our premisses? Here is Mr. Meyrick, on the first page of his "Tract from Oxford," telling us that "the ludicrous misconceptions of the religion of 'the English heretics' that one meets abroad, are almost beyond belief."

"During last Lent the writer was in Naples; and seeing some graves in what he understood to be unconsecrated ground, close to 'Virgil's Tomb,' he inquired if those who were buried there had died infidels. 'Yes,' answered one of the guides in perfect simplicity, 'they were English.' 'Yes,' quoth the other, 'they were Protestants,' as if either assertion clenched the matter. In fact, the names were German. In Rome, a devout old woman informed him solemnly, that the only thing which 'i poveri Inglesi' had by way of baptism was, that some rose-water was poured over them."

Is Mr. Meyrick really not yet aware that Catholics believe that the Roman Catholic faith *alone* is the revelation of Jesus Christ, and that those who reject it (all Protestants in the number) are—to use a strictly correct term—unbelievers, *i. e.*



infidels? As to the "devout old woman," whom he makes the exponent of Catholic opinion, we suspect she must have been reading the *English Churchman*, the *Guardian*, and other Puseyite periodicals, and formed her ideas of Protestant baptism from the accounts of the administration of that sacrament in the pages of those suicidal publications. We cannot wonder that as Mr. Meyrick takes his views from an old woman in Naples, so in England he accepts Mr. Pugin's *Earnest Appeal* by way of an historical statement of the spiritual life (or rather death) of the mediæval and French Church.

When, from Mr. Meyrick's speculations, we come to the letters of his friends, which form the staple of his tract, we have the old story over again and again. There are a few facts, and a host of "It is said's," "I know's," "It is true's," "It is a fact's," "He knew's," "I look upon's," "evidently's," &c., with all the changes of phrase by which a crafty writer contrives to make his interpretations pass for personal knowledge, and solitary instances stand muster as universal truths. When properly analysed, the real things which A. B. and C. D. really saw or heard with their own eyes and ears of the Church in Spain, are as little to the discredit of Spanish Catholicism as need be, while much is very greatly to her honour. That A. B. and C. D. met with bad, unbelieving Catholics, was natural; for there always are, and always have been, bad, unbelieving Christians *every where*, from the days of Judas Iscariot and Ananias and Saphira. We are only surprised that these wandering Protestants met with so much that was so good as to command even their reluctant homage. We can afford room for little more than a few examples of the travellers' peculiarities in the way of reasoning and gathering truths.

"*It is said* that the little boys who assist at Mass are the most adroit of the pickpockets."

"*It is true* that religious parents have hardly dared to let their daughters confess."

A preacher in his sermon tells the story of the rich fool in the Gospel, "to the great edification of my next neighbour, *who had evidently never heard it before!*" Is it a fact, then, that when a hearer is greatly edified by what he hears in a sermon, it is a proof that he has never before heard the doctrine or the narration which the preacher is enforcing? After this sermon, A. B. admits that there were *a thousand* confessions and communions in one church; and yet he would have us believe that few people frequent the sacraments.

We recommend the following to our Spanish readers:

"Not even the courtesy of Spaniards can make them behave decently to a priest! The priesthood in general seems to be thoroughly despised!"



Did this discoverer of mares' nests ever see the Queen of Spain meet a Spanish archbishop? But what can we expect from a person who could pen the following:

"I look upon Don F. as a good, honourable, *religious-minded* man, but *without religion!*"

The fact is, however, that it is all but hopeless to expect a candid account of any thing Catholic from those who are in the trammels of Protestantism. They *cannot* see, they *cannot* understand. A. B. gives the following extracts from a Spanish book of devotions to the Blessed Virgin:

*"Of the Charity of Most Holy Mary.*

"As the Eternal Father delivered his only-begotten Son to death in order to give life to men, so this admirable Mother of love delivered her only son Jesus to the rigours of death that all might be saved. She did not content herself with giving to the Divine Word flesh, wherein to suffer for men: she herself sacrificed Him. Standing at the foot of the Cross, whilst her Beloved immolated Himself for the salvation of mortals, she herself offered the sacrifice of this unspotted Victim, beseeching of the Eternal Father that He would receive it as a payment and satisfaction for all the sins of the world. She gave to men all that she could give, and she loved them more. She gave herself; and if she did not realise the sacrifice, it was because her offering had all the merit of which it was capable.

*"Of the Righteousness of Most Holy Mary.*

"It is well known, that Most Holy Mary, instead of being a debtor, gave so abundantly, that all remained and are her debtors: men for redemption; angels for their special joy; even the Most Holy Trinity are in a certain way a debtor to her for the accidental glory which has resulted and does result to them from this their Beloved.

*"Of the Patience of Most Holy Mary.*

"She suffered in Jesus, and with Jesus, as much as Jesus suffered.

*"Of the Obedience of Most Holy Mary.*

"She obeyed more than all creatures united, and by her obedience supplied the want of obedience of all the evil angels in heaven, and of all the ungrateful men on earth.

*"Of the Religion of Most Holy Mary.*

"Blind and deceived should we all have been, if Most Holy Mary, in her great mercy, had not given us in Jesus Christ the needful knowledge of the only, sole, and true religion. Though neither angels nor men had given, nor should give, to God the worship and veneration which they ought, Most Holy Mary would have fulfilled all the duties laid on every creature by the necessity of the virtue of religion. . . . Instructress of the Church, by whom and of whom the Apostles learnt to celebrate the mysteries of our redemption, to frequent the Sacrament of the Eucharist, to venerate the Holy Cross,

to pray, and exercise themselves in all the acts of religion, I adore thee!

*"Of the Hope of Most Holy Mary.*

"She herself was the object of the hope of the righteous; and scarcely did she shew herself in this world, when even as the shadows of the night begin to flee away before the coming of the dawn, so at the birth of Most Holy Mary, the Queen and Mother of Mercy, fled from many their doubts respecting the coming of the Messias. She herself was persuaded that He was at hand."

Will it be believed that the writer really appends to these extracts the following interpretation?

"In these extracts you will see that the office of the Father, of the Son, and of the Holy Ghost, is attributed to her. *She sacrificed her Son for our salvation; we are redeemed by her sufferings; she was the teacher of the Apostles.*"

The brightest example of A. B.'s notions of historical authority is, however, to be found at p. 25, where a note to Lord Byron's *Beppo* is put forward as proof of the origin of a scandalous practice. Of course, our travellers are professedly astonished and shocked at some things which are both true and praiseworthy.

In one letter we read as follows:

"The Rector of the Seminary lent us a very nice book called the *Manual of the Seminarista*. It is a book giving a general sketch of the office and duties of priests, and the studies necessary for fulfilling them. I like almost all of it; but in the chapter on the Scriptures, the author says, that people in general, boys and women especially, whose natural simpleness is often mixed with ignorance and presumption, and leads them into heresies, must not have the Scriptures. They are the meat of the strong, and must be given in portions well spiced and seasoned. He quotes in evidence, 'Faith cometh by hearing, and hearing by the word of God.' Where, he asks triumphantly, will you find it written, that faith cometh by reading, and reading by the holy books? Of course, with priests educated in these ideas, it will not be often that permission is given to read the Scriptures. And what a strange idea it gives one, to think that all the Scriptures of the Old Testament should have no existence to one's mind; that Abraham, Isaac, Jacob, Joshua, Samson, Ruth, all the pastoral scenes and all the scenes in the desert that have been pictured before one's mind from one's very earliest childhood, should never have been presented to it; that the patriarchs and saints of former days should be mixed up with modern Spanish saints, without any clear distinction of times or manners."

We need hardly say, that as to what was said in the "manual," we most heartily concur in it, thinking the entire Bible a very improper book to put into indiscriminate circula-

tion. What right have we to turn the word of God to a purpose for which its divine Author did not intend it? When it is shewn that it is the will of Almighty God that the Bible without any abridgment should be in the hands of women and children, and the ignorant of any age or either sex, we shall defer to the popular Protestant theory, but not till then. And in the mean time we should be glad to have A. B.'s and Mr. Meyrick's reply to the question put "triumphantly" by the author of the manual. But really what can be expected from a person who can gravely put on paper his opinion (as a self-evident truth), that because the Spanish common people do not read the Bible, *therefore* they know nothing of the history and personages of the Old Testament? Is our traveller serious when he says this? What does he conceive to be the condition of English Protestants *who cannot read*? What did they do for religious instruction among the Jews, under the apostles, or before the invention of printing? As has been said, Protestants *cannot* reason on Catholic subjects. Here again, on the very same page with this notable conception about the Old Testament, we have it stated, "People cannot imagine such a thing as female virtue." Yet even this writer dares not breathe a word against the nuns, and he lauds highly the Spanish ladies with whom he made acquaintance. Why, we have heard the very same calumny frequently stated by Englishmen, and English gentlemen too, respecting very large numbers of their own Protestant countrywomen.

Such are our travelling critics. Will they be believed by their stay-at-home readers? Most undoubtedly. Nothing is so unscrupulous as even the most Puseyite Protestantism, when it would make good its case against the reasonings of Catholics. They believe the *Guardian* newspaper; why, then, not believe Messrs. Meyrick and Debary? Yet this same *Guardian* has recently had the effrontery to put forward and maintain the assertion that the early Christian Fathers did not hold that professed heretics were external to the true Church. We assure our readers that we are not jesting. This journal, the most influential of Puseyite publications, and displaying a degree of tact and ability far beyond the ordinary run of what are called religious newspapers, in its irritation against Mr. Ward for his pamphlet on the Anglican Church, has permitted itself to deny one of the most palpable facts which the whole range of history, secular or religious, presents. What can be done with such controversialists? Are we to begin with proving that St. Athanasius believed the doctrine of the Holy Trinity; that Tertullian was not Pope of Rome; that St. Paul was not one of the first twelve Apostles? We really



are tempted to admire the *Guardian* for the magnificence of its audacity. No doubt it was perfectly well aware that any thing against Rome would pass current for historical truth with its readers; and that whatever Mr. Ward might say in reply would be treated as non-existent; the very advertisements of Catholic publications not being generally admitted into the expurgated pages of that candid journal. The reply, indeed, is so powerful, that we cannot wonder at the timidity with which our opponents shrink from perusing it. We can give but a single extract, though the whole pamphlet abounds with facts of great significance, enforced with a most awkward pertinacity of logic.

“I am not, of course, endeavouring to lay down the principle on which the Fathers would pronounce this or that doctrine to be heresy. Nor again am I determining the question, for instance, how great a proof of *obstinacy* they would require, before dealing with an individual as a heretic. Nor yet am I in any way opposing myself to Father Perrone’s assertion (which indeed is evident enough on the very surface of history), that while many tenets on their first promulgation are perceived to be heretical, many others, on the contrary, are not so regarded before the Church has condemned them. I am merely saying, that from the moment (whenever it is) that this or that person is regarded as a professed heretic, from that precise moment, and as a part of the same judgment not separable in idea from the former, he is regarded as external to the Church.

“The first illustration I may bring forward, to bring home to your mind how deeply-seated and pervasive a principle of the Church this has ever been, will be the very meaning of the word ‘Catholic.’ Your own theologian Bull (if authority be wanting on so plain a matter) states, that this term began to be in universal use from the time of St. Polycarp. Now what is meant in ecclesiastical and primitive language by the word ‘Catholic?’ It means two things; an orthodox believer, and a member of the Catholic Church: therefore these two things are co-extensive. Take it another way. Will you maintain yourself, that any early Christian could have spoken of an *heretical Catholic*? Are not the two mutually contradictory? On the other hand, every member of the Catholic Church was a Catholic: this, again, you will not deny. But if every member of the Catholic Church was a Catholic; and no heretic was a Catholic; no heretic was a member of the Catholic Church. (*Camestres.*) Q.E.D. This is one of those many obvious marks which prove the identity of the Catholic Church in every age. Members of your party are compelled to speak of ‘Catholic-minded’ members of your Establishment, as opposed to ‘heretically-minded;’ or sometimes, more boldly, to speak of those who agree with you as *Catholics*, in contradistinction to those who do not; or occasionally even to make mention of the Catholic party in your body. But to call Dr. Hampden, *e. g.* a

Catholic, though he is a most undeniable member of your communion, is what your boldest champions have not ventured to do. Can any thing be in more preposterous opposition to the whole current of antiquity, than the idea that a branch of the Catholic Church can possess members who are not Catholics?

“Secondly, let me, following Bellarmine, allude to the habitual expression, in the early Fathers, of ‘coming from any heresy into the Church,’ as shewing how completely, as a matter of course, Church membership was considered as a state *inconsistent* with open heresy. In the controversy on heretical baptism, for instance, St. Stephen’s well-known judgment runs, ‘if any one come *to us* from *whatewer heresy*, &c.’ Indeed, I suppose it is hardly too much to say, that one cannot open a single treatise of any length, written by any one among the Fathers, without seeing some such opposition expressed between the Church and heresy. The Church on the one side; schism and heresy on the other side, as her two great and avowed enemies; such is the picture presented, in every detail which has come down to us of primitive times: schism, whereby the individual *separates himself*,—heresy, whereby he becomes *jure divino separate*,—from the visible body of Christ.

“Thirdly, the same truth is irresistibly impressed on us, the more we read of the treatment received by individual heresiarchs at the hands of the great doctors of the Church, who, as a matter of course, and indeed as the very symbol of their regarding them as heretics, avoided their communion, without so much as dreaming that any formal excommunication by authority was previously necessary. This fact is brought out most sharply, of course, in those instances where heretics were at once perceived to be such, previously to the Church’s judgment; because, in the contrary case, the same authority which condemned the heresy, proceeded at once to excommunicate its continued upholders. And yet even this latter class of cases has great force in the present argument, from the matter-of-course way in which the sentence of excommunication accompanies the judgment of heresy; not as being a further matter of deliberation, but as the natural and direct consequence of the former step. But let me speak of one or two instances from the other class of cases; which are to be considered, however, merely in the light of *samples*, which might be almost indefinitely multiplied, of a large whole.

“I begin with Paul of Samosata; and with the Synodical Letter of the Second Council of Antioch, which deposed him from his bishopric. This letter first mentions, that the bishops of the Council had begged St. Dionysius of Alexandria to be present with them; and that he, in return, addressed a letter to Antioch: but that as to Paul, ‘the originator of error,’ St. Dionysius ‘did not *think him worthy of so much as a salutation, nor of being personally addressed.*’ This, you observe, was prior to any excommunication or deposition. The Council presently proceeds, in reference to Paul’s wicked life: But since, *departing from the rule of faith*, he has moved over to spu-

rious and adulterate doctrine, of him [thus] *external* [to the Church] there is no need to examine the *actions*.' Having proceeded, however, to enlarge on his vices, the bishops proceed:

" 'But for these things, as we said before, any one might call in question a man who had a Catholic spirit, and *was numbered with ourselves*; but this man, who has *renounced the mystery* [of the faith], and has *fallen into the foul heresy* of Artemas . . . . of him we consider it is not necessary to ask account of these things . . . . Paul, therefore, *having fallen from his bishopric at the same time with* [his fall from] *his orthodoxy of faith*, Domnus has received the administration of the Church in Antioch,' &c.

"And this contrast between heresy and immorality, you will observe, is expressed at the very time when the penitential discipline of the Church existed in its fullest rigour."

Another specimen of Protestant candour has lately met our eyes in a journal of a very different complexion from the *Guardian*. The *Spectator* is the pre-eminently candid, philosophical, reasoning, unimpassioned periodical, of a generation which believes in nothing except its own critical acumen. When Father Newman delivered a series of lectures on "Anglican Difficulties," this paper was greatly struck with the force of his reasoning and the beauty of his style; and reviewed the lectures as fairly as could be expected from a Protestant. Now the case is altered. The lecturer has turned to the purely Protestant wing of the heretical army; and the journalist instantly changes his tone, and gravely condemns Father Newman for not writing a book in direct proof of the Catholic religion. He delivers a series of lectures on the Protestant view of Catholicism; and his reviewer is astonished that it does not turn out to be a book of dogmatic theology. To add to the absurdity, and to shew the dishonourable unfairness of mind which so warps our enemies, that they themselves hardly know what they are uttering, the critic actually quotes a passage in which he protests that Father Newman is putting off the expectant reader by saying, that to "enunciate the first principles of Catholicism" would be "impossible on such an occasion as this; it would be easier to write a book." (Even this quotation, though given with inverted commas, is not word for word with the original.) But what *did* the lecturer say would be thus impossible? To enter fully into the criticisms and judgments passed by Protestants! So far from apologising for not expounding the foundations of Catholic belief, the subject never crossed his mind. Yet the reviewer coolly treats the book as a failure, because it does not handle a matter which it never professed to touch upon. The instance is a trifling one; but it is worth noting as an example



of the fairness, the straightforwardness, and the accuracy of statement and reasoning, which we have to expect from the most reasonable and least exasperated of Protestants. Well indeed might Father Newman say in his preface (which we must conclude that the *Spectator* omitted to read), that he has a most profound misgiving about the fairness of the English people as judges of the evidences of Catholicism.

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### QUAKERISM.

*Quakerism ; or the Story of my Life.* By a Lady who for forty years was a Member of the Society of Friends. Dublin, Oldham

*A Portraiture of the Christian Profession and Practice of the Society of Friends.* By Thos. Clarkson, M.A. London, Gilpin.

WHOEVER may be the "Lady" who has given to the world the above-named record of her experiences as a Quaker, we cannot congratulate the community which she has now joined on the acquisition of their new convert. She is an Irishwoman, of a family uncommonly comfortably circumstanced in this world's goods, as she takes good care to inform us much oftener than once in the course of her reminiscences. By her own confession she abominated Quakerism from her childhood; yet for forty years she remained in the community of her parents, and only left it when she was fairly expelled for long-continued and open contempt of its rules and discipline. Indeed, her only motive for wishing to remain in the Society seems to be a species of perverse determination not to give up her own way; and we are only surprised that the people whom she had never loved, and had long unceasingly thwarted, suffered her to remain so long among them. She is now a member of the Establishment, of the mild Evangelical school, and has written a book to shew-up Quakerism and Quakers, marked by a very bitter spirit, and quite as discreditable to herself as to the "Friends" themselves.

Such being the "Lady's" history, we cannot help regarding her sketches as a somewhat unfair picture of that curious form of Paganism which delights in broad-brimmed hats and bad grammar. Even if her stories be genuine, yet probably the book is false by omission. A person who has never given a fair trial to the tenets of the persuasion in which he has

been educated, can never be accepted as a perfectly satisfactory exponent of their nature and influence, so far as his personal experience goes. And when a woman can go on for forty years, in heart a rebel against the system which she professes to uphold, we confess that we look upon her testimony with very great suspicion.

As to the stories themselves which make up the staple of her book, they may be individually true nevertheless. Unquestionably, if they are not true, the authoress has a very decided genius for comedy and farce; for any thing more ludicrous than the portraiture of Quakerism which is here offered to us, we can hardly conceive. The "Lady," too, tells them with such exquisite *gusto*, and puts every thing so cleverly into its most absurd light, that we suspect the "Friends" were never before made to look so inconceivably silly, or the hollowness of their system more cruelly laid bare.

Those who would contrast the ex-Quakeress's pictures with the professions of the Society, as stated by one of their ablest advocates, may consult Mr. Clarkson's *Portraiture*. It is not a new book, but is advertised by the publishers as a reply to the "Lady's" attacks. Its author never was a Quaker himself, but he saw a good deal of the Quakers during his efforts to put down the slave-trade; and he wrote the present volume as an exposition of their views and of the grounds on which they defend them. In fact, he writes almost as a Quaker, and his work is curious enough. Perhaps we shall not be far wrong if we say, that a tolerably correct notion of Quakerism, as it is in fact, may be gained from a perusal of the two books together. Our business at present is with the ex-Quakeress's story; but we think it only just to refer those who would form any decisive opinion as to the "Friends," to the elaborate volume of their admirer and apologist.

We should premise also, that we have strong ground for doubting the strict veracity, or at least the accuracy, of the ex-Quakeress, from one or two stories which she tells of what she saw in Catholic chapels in Ireland. One of these, a laughably monstrous tale about what took place on All Souls' day, is manifestly what is vulgarly called a "cram." The "Lady's" servant, a frolicsome Hibernian, could not resist the temptation to astonish the Quakeress, and he certainly did invent an anecdote which might have been expected to be too much even for Protestant credulity. Our authoress, however, seems never to have suspected her informant; and here we have at full length, as an historical fact, the following delightful *morceau*:

"We were in Cork on All Souls' day; and my mother, accompanied by some of her friends, went in the evening to the Roman

Catholic Cathedral, having heard that there would be there a curious exhibition of the efficacy of prayers for the dead. She told me that on going in, the chapel was dazzlingly light. Wax candles three feet high blazed upon the altar; and every one of the numerous priests in attendance carried in his hand a lighted taper. One of them gave an oration or sermon on the inestimable value of masses for the souls in purgatory; and assured his hearers that that very evening they should behold the souls of their own dead ancestors; who, having spent years in torment, were now, thanks to the masses offered up in that chapel, emancipated from their misery, and going to enter into the regions of glory. When he ceased speaking, the prayers for the dead were chaunted. The lights gradually went out, until the whole chapel and its vast congregation were in total darkness; then a sickly glare was visible around the altar; and in that dim light was distinctly seen a number of small, bright-red, queer-looking objects, passing over it. One of the priests, as if in an ecstasy, then gave thanks for the answer to his prayers; and called on the people to be no longer faithless, but believing, as they now saw with their own eyes that souls were indeed released from purgatory by the prayers of the Church. This curious exhibition interested me greatly; and we were all guessing and puzzling ourselves to understand it, but in vain. However, before leaving Cork, my mother went to pay a visit to her old nurse, and took me with her. The old woman was delighted to see her foster-child; and called her, as of old, 'my own dear Miss Mary.' They chatted together for a long time, giving each other intelligence of their different families. At last my mother asked for James, her own foster-brother. Nurse said he was well, and had now got a fine situation. He was clerk to the priest. Whilst speaking of him, James came in. A nice-looking man, with an eye beaming with fun and good humour. He was most cordial in his welcome; and my mother, with her usual tact, set him at his ease. In a few moments he joined in the conversation; but I forget all they said, except one part, that no one could ever forget that heard it. My mother told them of her visit to the chapel, and of the queer things she had seen crawling over the altar; and she asked James what they were? 'The souls to be sure, ma'am,' said James. But my mother laughed, and said surely he knew she was only a heretic; and he might gratify her, by telling what they really were. 'Indeed, then,' said James, 'when you were a child, like myself, I never could refuse you any thing; and I am sure I won't begin to deny you now; and besides, as you say, you are a heretic; and I wish I had half as good a chance of heaven, for all that, as you have; but, at any rate, there is no chance of the priest ever knowing that I told you; so you may as well hear it. It was I myself that got them for him; I got all the crabs I could lay my hands on, for love or money; and Father Kelly and I put the little red cloth jackets on them; and we had a thread fastened to every one of them, if they did not chose to walk right, to make them. And you know it was so dark, you could not see much about it; and now, ma'am dear, was it not a capital clever delusion for the poor ignorant creatures that believe every thing?'"



Considering that the "Lady" tells us she saw the Christmas *Presepio*, or cradle, on *Good Friday*, in the Chapel of the Presentation nuns, we shall know how far to credit her assertion of what she *saw* in the Cathedral of Cork. She really puts to shame the "Scripture Reader" at Benediction in the London Oratory.

The Quakers themselves, if our authoress is to be believed, have notions on religious worship even more astonishing than those popularly attributed to them. Here is an instance. "Sister Betsy" was the mistress of the school where our authoress was sent for education :

"Another thing disturbed these righteous girls, as Sister Betsy once called them to me ; that was, that before getting into bed, I knelt to repeat the Lord's Prayer, as my mother had ever taught me to do. There was not one of all the forty girls but myself, had been so habituated. Eliza and Anne remonstrated with me on this, which they called a Popish practice ; and because I paid no regard to their preachings, they then went and told Sister Betsy, and she forbid me to kneel. She said, 'it was too solemn an act for any one but an appointed minister of our Society, and wholly unbecoming in one so far from righteousness as I was.'"

But if Quaker notions on private praying are odd enough, the incidents here sketched as taking place at their public meetings are quite in keeping. There seems to be a very considerable amount of dinner-giving and dinner-eating going on at the periodical gatherings of the sect in their chief haunts ; and now and then the formalities of Quaker breeding come out most ludicrously. Here is one such instance :

"Our quarterly-meeting parties were often very amusing. I was invited to a large first-day dinner, at which I met, amongst others, five sisters. They were aged from about twenty-five to seventeen, all well-looking ; the youngest quite handsome. They were all dressed exactly alike, in dark greenish tabinets, muslin kerchief, platted over the dress, and muslin mob caps. The eldest had been a constant attendant of these meetings ; the four others were now brought out for the first time. They had been desired, when leaving home, to behave like Anne, the eldest ; to do whatever she did, to copy her. The dinner provided for us was at the head of the table ; a fine large loin of roast veal, with force-meats, &c. At the foot was a cold joint of roast beef. At one side a ham ; at the other boiled chickens, and vegetables in variety. The sisters ranged themselves according to their ages at one side. Friend Tench, the hostess, addressing one of the younger ones, asked—'Jane, may I help thee to some roast veal ?' She glanced at Anne, looked timid, and then said, 'Oh ! I'm obliged to thee, not yet ; I'll wait a bit.' Friend Tench then addressed another—'Susanna, may I help thee ?' 'I'll wait a bit too, if thee please,' said Susanna. Friend Tench tried again.

‘Rebecca, will thee have some veal?’ ‘I’ll wait a bit, too, if thee please,’ said Rebecca. Friend Tench did not know what to make of it; but she tried again, and addressed the eldest. ‘Anne, what will thee take?’ ‘I’ll take some cold roast beef; I like cold meat on first days,’ said Anne. She was helped. And then, again, Jane, and Susanna, and Rebecca, and Martha were asked, and each one answered in the same words as Anne—‘I’ll take some cold roast beef, if thee please. I like cold meat on first days.’ They were all helped, and presently Anne handed up the plate, and said, ‘Will thee give me a little of that nice gravy, and a bit of force-meat?’ She got it, and up came the other plates, one after another, in their regular ages, from the other four; and each saying—‘Will thee give me a little of that nice gravy, and a bit of force-meat?’ It was difficult to maintain due gravity. In fact, the effort to do so was painful; and when the second course was placed on the table, and ‘I’ll take some rice pudding, if thee please; I’m very fond of rice pudding,’ was again echoed and re-echoed by the sisters, there was more than one of the company obliged to leave the room, not to annoy Friends by the *mal-à-propos* fit of coughing which seized them.”

Quaker notions of the “ministry” are of course sufficiently peculiar, even when not caricatured by the eccentricities of the “ministers” themselves. These ministers are of both sexes, and some of the most celebrated are of the gentler race. Now and then one of the greater lights, whether male or female, travels about to various quarterly meetings in different parts. What will be thought of such an apostle-errant as we have here pictured? He came from America, and was, it must not be forgotten, six feet four inches high, large-boned, and coarse-looking in the extreme; and he wore a great, shapeless, white cloth-coat, lined with light green. “Friend Flannil,” as he was named, was received by the father and mother of our authoress; and here he is on the evening of his arrival:

“A smothered laugh induced the speakers to look round. Friend Flannil had drawn his chair close to the fire; he had taken off his mocassins; and the view of his very tattered, dirty stockings, accounted for the laugh. We all became silent, watching what he was going to do. The trowsers were drawn up to the knees, (there were several ladies in the room, our usual quarterly-meeting guests,) a curious garter, made of the bark of a tree and twine, was thrown down on the rug, and the stockings deliberately taken off, exhibiting to our wondering eyes two of the very dirtiest and biggest feet I had ever beheld. Friend Flannil, perfectly regardless of the presence of any one, held up his feet alternately to the fire, warming and rubbing them, and grumbling that the fire was no good; because it was made of coal, instead of wood, as he said it ought to be. When the feet were warmed, and rubbed enough, he began to look about him, and to talk. ‘Do you call this living in the country? I am sure I don’t.’



Then to my father—‘Art thou married? Are these all thy children?’ ‘Oh! no,’ he replied; (some of the company were as old, and older than himself;) ‘these young ones here are mine.’ ‘Eugh!’ said Friend Flannil, ‘they are very puny. I have three sons, and the lowest of them is six feet three; I guess thou can’t match that.’ An irrepressible laugh ran round the room, and poor papa looked miserable, fearing the stranger would be offended; but Friend Haldwell whispered, ‘Do not be uneasy; he will never imagine it possible any one would laugh at him.’ Dinner being announced, a considerable delay took place putting on the old stockings, &c. &c. He was invited to go into another room to wash his hands; but positively refused. ‘What shall we do with him?’ asked my mother of Friend Haldwell. ‘Really,’ said he, ‘I do not know; but do what thou wilt, he never thinks of taking offence.’ She then ordered a basin of water, &c. into the room before us all, and said to him—‘Dinner is waiting, and thy hands must be washed; pray be quick.’ ‘Eugh!’ said he, ‘how mighty particular thou art!’ However, the ablutions were performed in a kind of way, and then he was requested to walk into the dining-room. He sat still, and looked about; and seeing the butler standing at the door, he called out—‘Here, thee, man! bring in the dinner, then, can’t thee, if it is ready.’ With a great deal of difficulty he was induced to go into the dining-room, which at last he did, by running past every one. He was placed at my mother’s left hand at table, and the rest of us, twenty-two in number, took our places. Scarce were we seated, when Friend Flannil’s tall, awkward form rose; he grasped the saltcellar, stretched it half way down the table, and threw it all about. He said, ‘I hate them buckets of salt. Mother, never put one near me again; mind, I hate salt.’ He occasionally used his knife and fork, but much more frequently his fingers. He called for coffee, which not being ready, he said, ‘Go, get it; I’ll wait for it:’ and he went over to the fire until it was prepared. Then he came back to his seat, and ate fish in his fingers, and drank coffee, scolding and growling incessantly, and ordering ‘the mother’ to go get him one thing or another. After dinner, Jane Dalton came in to pay her respects to the American Friend, and to invite him to dine with her mother on first day. She approached him almost with reverence, as a superior being. She said, ‘My mother, Mary Dalton—thou hast probably heard her name—sent me to see thee, and to invite thee to dine with us to-morrow, between meetings. She would wish to become acquainted with thee.’ ‘Eugh!’ said Friend Flannil; ‘I don’t know her, or thee either; nor do I want to know her; and thee may go back and tell her that; and I’ll not go dine with her; I’ll stay with ‘the mother.’ Thee may go.’ Poor Jane!—such a rebuff; from the American Friend too; so many present—the ill-concealed laughter—the gaping, grinning servants—my father’s look of agony—for he was pained to the heart to see ‘an inspired minister’ so rude to a female. It was a most amusing scene; and was ended by my mother most peremptorily desiring Friend Flannil to speak politely; the Friends in Ireland must be treated courteously.



He tried to run out of the room ; but she insisted that he should sit down and listen to her. She told him it was very kind of Jane to ask him, and that he must accept her invitation. ' Well,' said he, ' I will, if thou bids me.' The evening wore away ; he called for meat at tea, and eat slice after slice of cold roast beef in his fingers, as another person would bread and butter : and when going to bed, said he must have something to eat in the night. He ordered the parlour fire to be kept lighted, and a tray with bread and cheese and porter to be left for him. After laughing more than we ever laughed in one day before, we all retired. \* \* \*

" The American disdained to use a spoon eating eggs ; and altogether his manners were so revolting, that it was unanimously determined henceforth he should take his meals at a table by himself ; my mother persuading him that it was her Irish manner of especially honouring an American guest."

The sermon from this extraordinary evangelist was quite on a par with his manners :

" We all went to meeting, and there Friend Flannil astonished all the assembly with his sermon. After the usual long pause of a Friends' meeting, his huge gaunt form was seen to rise in the gallery, and to shake itself. Then the queer hat was taken off and laid on the ground, the coat unbuttoned, and he began in a voice loud and gruff. ' There was once an old horse, and he had a sore leg.' This strange text drew all eyes on the man. He enlarged for nearly an hour on it with great volubility ; described the appearances as only one could have done who had witnessed the symptoms and treatment of veterinary disease ; and drew a kind of moral from it, that we were all as diseased as the old horse, as disgusting as the horrid picture he had drawn, and that Quakerism was the only cure. Of course, many comments were made on such a sermon as this, although Friends are often told it is very wrong to make any remark on addresses which are considered to proceed from ' immediate inspiration : ' but this induced many to disregard the general rule. One said ' it was a wonderfully deep discourse.' Another, ' that it contained a deal of hidden meaning.' Another, ' that we must be as far advanced ourselves in Christian experience to be able to understand it.' Another, ' that it was scandalous to hear such language in a place of worship.' And another, ' for my part, I think the man is mad.' I believe very many agreed in this last opinion, but were timid of saying so. After meeting, he went to dine with Mary Dalton ; and we had a very large company dining with us, and were amusing ourselves talking of, and laughing at, the strange American minister. Whilst we were in the middle of dinner, however, in walked Flannil, with greatcoat and hat on. We asked him ' was any thing the matter, that he had left Mary Dalton's so soon ? ' He said, ' Yes : I don't like her ; she is so fat ; and her house has a wall opposite to it, and I like to see something green.' We asked had he dined ? Yes : I eat a bit, and then I came away.' ' Did Mary Dalton know he was going away ? ' ' No ;

she looked so fat ; I only said I was going out for a minute.' ' But that was rude.' ' Well, I don't care.' Presently after, came a young man up the lawn looking after him. He told us that Flannil had snatched the leg of a turkey up in his fingers, and gobbled it up before any one at the table was helped, and then ran out of the house, actually frightening the good Friends.

" The next day at dinner we had another scene. He was as usual placed at a small side-table by himself, but near my mother. We were all eating, and enjoying ourselves, when suddenly he exclaimed in a loud unearthly voice, that made the knives and forks drop out of our hands—' Something is going to happen.' Poor mamma turned pale ; the servants stood aghast, and wonder sat on each countenance. We asked—' What, what is the matter ?' He slowly replied, ' Something dreadful ; oh ! dreadful !' After what seemed a long time of painful suspense, he said, ' I feel all down my leg and foot, like pins and needles pricking me.' ' Oh !' said one of my brothers, ' the man's foot is asleep—that's all.' And such a fit of laughter followed, as was, I am sure, never before heard at a quarterly-meeting dinner-party ; even poor papa laughed in spite of himself, and never from that day out, even tried to persuade us to respect this man, who was sent from America with the sanction and approval, by letters and epistles, of three yearly meetings there, to preach in this country as an inspired minister of the Christian religion—who was forwarded to Ireland from England, with the full approbation of the English meetings ; and again sent from Dublin down to the South, as something far more holy than common. In the evenings he would lie on the sofa, full length, and scold any one who came near him ; calling old ladies ' child,' bidding them ' get away'—' young woman, thy breath is not sweet' to one ; and when tea was handed round, he addressed one nice English friend, with—' Here thee, go get me some meat.' She went, and brought him some slices of cold meat. He turned them over and over again with his fingers, dashed his tea awkwardly over her nice silk dress, and then scolded her heartily, and greased her with his hands, in the most outrageously rude manner. And yet the plain friends, many of whom were present, still looked on him as a holy man, and coveted a word, even a cross word, from him."

It seems that it is a part of Quaker discipline to send " overseers" to overhaul the members of any family which oversteps the limits of Quaker puritanism. Think of a domiciliary visit like this :

" We had a visit from the two women overseers of our meeting, to remonstrate on the impropriety of having a drawing-master. They said they would not think of bringing us before the meeting for it, but it was a relief to their own minds to speak to us on the matter ; and they hoped we would weigh it well, and remember, that it was in much love they had spoken. Another time, the overseers came to say, that they had heard of our having a French master ; that they knew it was not generally objected to by Friends, but they felt easier to warn



us. There was great danger in it ; it was insidious ; Friends were tempted to say things in French they would not say in English—such as *Monsieur* and *Madame*. They did not wish to be officious, and they hoped we would not think them officious ; but their office was a very important one, and they were anxious to fulfil their duty faithfully."

By and by our "Lady" married an English Quaker living at Bristol ; and she gives many amusing sketches of her reception among the "Friends" there. One of the most curious is the story of the devices by which Quakers sometimes accommodate their consciences on the score of tithe-paying.

"Soon after becoming a housekeeper," she says, "I was called on by the tithe-collector. Friends annually sum up the amount of all they have lost by this suffering, as they call it ; and I was then under the idea that 'our noble testimony against an hireling ministry' was an essential part of all true Christianity, and that our refusal to pay the unholy tax was an acceptable martyrdom in a small way. I had heard much preaching on the subject, and very much self-laudation on the faithfulness of the Society generally, indeed universally, to this our testimony, which so widely separated us from the hirelings of all other creeds. The two men who called on me for the purpose of collecting the disputed impost were exceedingly gentle and polite. They saw at a glance that I was an ignoramus, and kindly volunteered to inform me how other Quakers managed, for I had told them that my profession would not allow me to pay tithes ; and that if they insisted on forcibly taking away my property, though I would not resist, still I would look on it as actual robbery. 'Did you ever pay tithes, ma'am?' said one of the men. 'Never,' I replied. 'Well, then,' said he, 'you are a stranger here, I see, and I'll just tell you how the Bristol Quakers manage, for I am going about among them for twenty years past, and I am always glad to accommodate them, and meet their scruples. The sum you must pay is one guinea ; so I will call here to-morrow, at eleven o'clock in the morning, and you just leave on the sideboard there some articles of plate—your tea-pot will do very well, or spoons, or whatever you like ; then I come and take it away. You don't give it, and so your conscience is clear. You will then return to your meeting-people, that your tea-pot, worth ten guineas, was distrained for tithe ; and as soon after as you like, you can go to Mr. Jones, the silversmith, and tell him how you lost your tea-pot, and are obliged to buy a new one. He will condole with you ; and after shewing you a variety of new ones to select from, he will hand you your own identical article, and say, he can sell you that cheap—say one guinea. You pay your guinea, and get your own safe back again, cleaner and brighter than ever ; and, if you like, you can purchase some other little trifling article ; for Mr. Jones is a very accommodating man.' I was really shocked at the cool proposal of so nefarious and unprincipled a transaction, and indignantly rejected it ; declaring, at the same time, my firm belief, that no Quaker would be guilty of so undignified and false an act. The



man smiled, and said, 'Ay, that is the way they all go on at first; but, ma'am, it is a great deal the easiest and best plan in the end;' and then he gave me the names of very many, my own acquaintances, who regularly once a year, as he jocularly said, 'allowed Mr. Jones to clean their plate.' 'There is old Mr. R.' said he, 'has a fine massive silver tea-pot. It is always laid out ready for me; I always give notice before I go; and now, twenty times I have carried it off, and got it brightened for him. He values it at twenty pounds, and his tithe is only one pound ten. And there is young Mr. R. He likes me to get his spoons done for him. He gives so many dinners, he likes to have them bright and new-looking.' Seeing me still very credulous, he said, 'Well, ma'am, I won't call on you for a week, to give you time to think of the matter.' During that week I went to old Mr. R.'s, and told his daughter that tithes had been demanded of me, but that I had not paid them, and was expecting another visit from the collector. 'Oh! yes,' said she, 'this is just the time they go about. They seized a valuable silver tea-pot from us last week. My father values it at twenty guineas, and the demand in money is only thirty shillings; but it is a noble testimony we are called on to bear; and I trust our faithfulness will yet be the means of opening the eyes of professing Christians to the nature of a pure, free, gospel ministry. I trust, my young Friend, thou wilt be faithful.' She spoke so seriously, that I hesitated to say what I intended about Jones's shop, lest the idea that I for a moment could think her or her father capable of such a deed might offend. I then called on Mrs. R., and mentioned the same thing to her. 'They did indeed,' said she, 'take our spoons; but my William has some way or other to get them back. I can't tell how he manages; but I suppose they are ashamed of taking so much over their demand, and so return them. At any rate, they are sent back beautifully polished; and not only that, but a handsome sugar-spoon, with our crest engraved on it, was also amongst them. I suppose they were sorry, and put in the spoon by way of atonement.' I suspected that my Friend William might know more than his wife on the subject, but said nothing. I then went to Jones's shop, and boldly asked, if they would return me articles of plate which might be distrained for tithe, on paying the exact amount of tithe demanded, and was politely informed, that they would be most happy to do so—to enter into the same arrangement with me as with other Quakers. 'But,' said I, 'what recompense will you require for affording me so great an accommodation?' 'None whatever,' replied the shopkeeper; 'the Friends are very good customers of ours; we are always glad to see them entering our doors.' 'And what must I pay the collectors?' 'They make no charge either; you can give them an odd shilling now and then if you like; for they are very honest, civil fellows.' Faithful to their appointment, at the end of the week the men came to me, walked straight into the parlour, and over to the sideboard, and looked disappointed not to find the plate ready laid out for them. I told them I had to apologise for doubting their veracity. I had inquired, and

found that their statement was true ; but as I could not see any sense in such a roundabout way of paying, I thought it simpler, and came to the same thing in the end, to pay the money at once, which I did. They thanked me, and broadly grinning, said, ' I was the only Quaker in Bristol who did the thing in a straightforward manner, as most of the Society had a crank in their consciences about it.' \* \* \*

" The Irish Friends are quite as clever in a different way. Thus a sack of wheat was once placed in a very conspicuous position in a barn, when it was known the tithe-collectors were coming to distrain. The owner stood by, and said to them, ' Look at that sack of wheat ; I would not for five pounds seven and sixpence lose that.' Five pounds seven and sixpence was the exact sum demanded. The men immediately lifted it up on the car they had brought with them, and drove off a little beyond the end of the avenue ; they then turned back again. The Quaker had not moved from the spot he stood in. They said, ' Sir, will you buy a fine sack of wheat from us ? ' ' What is the price ? ' asked Broadbrim ; ' let me look at it.' He opened the sack, rubbed the grain in his hand, and said it was very prime. ' Come, sir, be quick ; will you buy it for five pounds seven and sixpence ? ' ' Yes,' he replied, ' I will,' and drew the amount out of his pocket. The sack was restored to its proper place. The collectors received an extra shilling, with which to drink the Friend's health, and very likely to laugh heartily at that curious anomaly, a Quaker's conscience. A gentleman who has now left the Friends, and joined the Church of England and Ireland, told me that when he was a Quaker, his plan of evading the payment, and supporting the testimony was, to leave, as if by chance, cartridges of half-pence rolled up in papers to a larger amount than the sum demanded, in a conspicuous place. The collectors would only take the right sum, and the testimony was upheld most satisfactorily."

Quaker interpretations of Scripture are, as may be supposed, unique in the history of Biblical exegesis ; but the following we should think unparalleled :

" I was speaking to an elderly Friend on the subject of women's preaching, and said, ' I cannot understand how our Friends explain away that fourteenth chapter of 1 Cor. ; the command is so positive, and so solemnly enforced.' She replied, ' Ah ! my dear, sure thee knows St. Paul was a bachelor ; no one could expect that he would be very polite to the females.'"

One would have treated this notion about St. Paul as incredible, but for such passages as the subjoined from Clarkson's *Portraiture*, which is given with the gravest seriousness, among other " reasons" for the abolition of baptism :

" Though Philip is said to have baptised, yet he left no writings behind him, like the former"—St. Peter and St. Paul ;—" nor are so many circumstances recorded of him by which Friends may be enabled to judge of his character, or to know what his opinions ultimately were on that subject."

With such ideas of revelation, it is not to be wondered that the meetings of "gentlemanly" Quakerism are sometimes like the following:

" Travelling through South Wales, we were told one Sabbath morning that there was a Friends' meeting held in the house of a Friend, and that it was according to law, a registered place of worship. We resolved to attend it, and went there; it was a gentleman's comfortable house, surrounded by a small well-kept lawn and gardens. The owner, his wife, and brother, constituted the usual assembly. We were cordially welcomed at the door, as an acceptable addition to the meeting. The drawing-room, a very elegant apartment, light, cheerful, and decorated with numerous articles of taste and vertu, was the meeting-room. The lady retired for a few moments, and returned with her Friend's bonnet and shawl on, her husband then slipped down stairs, and came back with his hat on. Then we all sat down, and 'dropped into silence.' It had not continued five minutes, when the owner of the house got fidgetty, and jumping up, said, 'I do not think we can manage a silent meeting well. Shall I read a chapter in the Bible?' We all assented, and he laid on the beautifully inlaid table a magnificent copy of the Holy Scriptures, from which he read two chapters and a psalm; a two-minutes' pause succeeded, and then he turned round on his chair, and gravely shook hands with me. Meeting was over, and we began to chat; he insisted we should remain and dine with him, as he said Friends always did when they attended that meeting. And his wife proposed a walk, which we all enjoyed very much; the day was fine, and the scenery quite new to me; the mountain-air invigorating, and our companions intelligent and exceedingly agreeable. The lady laughingly told me that she always put on her bonnet, and her husband his hat, when sitting in their drawing-room—their make-believe meeting-house, on first-days—'but,' said she, 'it would not feel like a Friends' meeting unless we had on those appendages of our Society.' She told me that 'her husband had subscribed several hundred pounds for the building of a large church, which was quite near them; that she often thought it would be more sensible to go there to worship; that the minister was a valued friend of theirs, and that they could not see any thing wrong in the service of the Church; but that, as it would expose them to so much annoyance from the Society, they kept on the old way; sitting silent first with hat and bonnet on, for the name of the thing, and then reading the Bible for edification.' "

Besides abundance of other stories of a similar complexion, the ex-Quakeress makes other and still heavier charges against her former associates; whether they are true or not, we cannot say. In her preface she positively asserts the rigorous truth of her whole book, and protests that if "Friends" assert that she has even coloured her pictures too highly, she will publish



her own name, with the exact names of all parties concerned, with the place and time of each circumstance. Whether they will venture to call on her to fulfil her threat time will shew.

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#### SHORT NOTICES.

Dr. Pagani's *Life of Dr. Gentili* (Richardsons) is one of the most interesting books which has for some time past issued from the English Catholic press. The memory of Dr. Gentili will long be held in grateful and affectionate remembrance, in connexion with the present eventful epoch in the history of Catholicism in England. So rapid, indeed, have been the changes which have taken place in certain details of our religious practices, that it is already difficult to believe that to Dr. Gentili is owing the first regular introduction of public spiritual retreats in our great towns and cities. For the same reason also, it is not easy to estimate the precise degree of general influence which the presence and labours of Dr. Gentili exercised amongst us. Whatever, however, be the precise judgment of the future historian, it is certain that a most distinguished position in the missionary band must be ever assigned to the subject of this memoir.

Dr. Pagani has executed his task—by no means an easy one—with much judgment and skill, and has succeeded in presenting a life-like portrait, not a little attractive. His work is a biography, and not an indiscriminate eulogy; and few readers will rise from it without a warm admiration and hearty respect for the singular genuineness and single-mindedness of Father Gentili, and a deep veneration for him as a Christian and a missionary priest. The specimens which are given of his powers as a spiritual guide, in a short selection from his letters, will bear comparison with the writings of some of the most celebrated of ascetic authors. The biographer may be further congratulated on his free and idiomatic use of the English language, barring some occasional blemishes, which might easily be corrected in a second edition. We should also suggest the omission of the greater number of the letters and “testimonials,” as the biographer terms them, which are printed at the termination of the volume.

*The Catholic Florist* (Richardsons) is a little work at once graceful and religious in idea, and satisfactory in execution. It furnishes a large variety of hints for the cultivation and use of flowers for the altar and other Catholic purposes, illustrated with a copious and well-chosen selection of verses. For the sake of its author, and for its own merits, we shall be glad to see it in extensive circulation. An interesting preface is prefixed by Mr. Oakeley, bringing out the Christian uses of flowers with his accustomed delicacy of perception and happiness of style. The popular “Protestantising” of the names

of many flowers, Mr. Oakeley has, however, somewhat exaggerated. From a list he gives of old Catholic names, which he believes to be now abolished, we could name several with which we have been familiar in the mouths of Protestants for the last five and twenty or thirty years. The change, we suspect, has been quite as much through the prevailing taste for *Latin* names as from an anti-Catholic spirit; as we heard the other day of a country clown near an agricultural college in Gloucestershire saying to a stranger, "We used to call this here Flint, but now we call it *Zoilex*" (*Silex*).

The first volume of a translation of Didron's *Christian Iconography* has appeared in one of Mr. Bohn's now numerous "libraries," with faithful transcripts of the many illustrations of the original work. The book is curious and instructive in a high degree, and exhibits the history of Christian art as an expression of religious doctrine and feeling, from the earliest times till the sixteenth century. The author's acquirements are far above those of ordinary artistic and ecclesiological antiquarians, and his knowledge of the particular branch of religious history (for so it may certainly be called) of which he treats is wonderfully extensive. We do not, of course, pledge ourselves to an agreement with all his views; but the book may be strongly recommended as of very great value, and full of interesting information even to the general reader. The cuts are well executed, and the price moderate. The whole will be completed in two volumes.

*Cecile; or, the Pervert*, by the author of "Rockingham" (Colburn), is a clever one-volume novel, shewing up the absurdities of the late "papal aggression" furor. The author possesses considerable skill in the delicate delineation of character, and there is hardly a personage in his story who is not, as we say, well done. *Cecile* herself, a Catholic, is made, it is true, to talk occasionally not a little nonsense by way of Catholic doctrine; but with this drawback, the story is as lively and truthful a sketch as ordinary fiction usually presents. Its fault lies in the conduct of its conclusion, which is huddled up in a most hasty and awkward fashion.

Whoever may be the author of *The Excellence of Melody* and *The Music of the Ancients* (Richardsons), he manifestly knows more of the *idea* of music than of the reality. His pamphlet is a collection of scraps from old and out-of-the-way authors, and his moral is, that it is immoral to sing in parts.

The translation of *Father Seraphin's Reflections on the Passion* (Dolman) will be acceptable to many of our readers. The author is one of the most distinguished Italian Fathers of the Apostolical Passionists, and his meditations have attained a well-deserved popularity in his own country. They form a complete series of subjects for daily use, characterised by that devout love for our Blessed Lord, and reverent study of the every detail of His adorable sufferings, which is the Christian's greatest happiness.

Miss Agnes Stewart, a lady already favourably known as the author of several Catholic tales, has published, partly by subscription, a set of stories on the Sacraments, under the title of *The Seven Lights of the Sanctuary* (Richardsons). They will add to her previous reputation; and we trust she may find their sale fully adequate to their merits. A few particulars of Miss Stewart's history some time ago appeared in the *Tablet*, and those who remember them will gladly join with us in recommending her little volume to their friends.

*Mamma's Stories* (Richardsons) are a series of stories from the Bible, for very young children. They are well told, and will be found very useful.

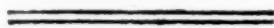
We are glad to see a well-executed translation of Fenelon's admirable *Sacred Reflections for Every Day of the Month*, with other meditations, &c., by a Priest of the Institute of Charity (Richardsons); and trust that the translator may be encouraged to fulfil the intention he expresses of publishing a further and larger selection from Fenelon's correspondence.

Mr. Langdon's translation of Father Lacordaire's celebrated *Conferences in the Cathedral of Notre Dame* (Richardsons) will form three handsome volumes. Their rare merit is well known.

We call the attention of our readers to Wetzer and Welte's *Kirchen-Lexicon*, or Encyclopædia of Catholic theology and its auxiliary sciences, seventy-six numbers of which have reached us. The contributors, being upwards of a hundred in number, include almost all the most distinguished German Catholic theologians. It has the approbation of the Archbishop of Freiburg, Breisgau, where it is published, and is to be finished in eight volumes octavo. The present is really a second edition; and as it only commenced in 1850, there is every reason to expect it will be speedily completed. Its articles have all the writers' names affixed, and appear to us, where we have consulted them, to combine sound theology with a critical spirit. The matter is compressed, the type and paper good; and the whole work appears likely to be acceptable—to the student for its references, as well as to the general reader for its convenient arrangement.

Two more excellent Tracts, *The Religion of Catholics the Worship of Jesus*, and *Devotion to Saints and Angels*, have been added to the Clifton Tracts.

Mr. Dalton's Translation of *St. Teresa's Life of herself* (Dolman), and Mr. Morris's learned treatise *On the Incarnation* (Toovey), must be reserved for future notice.





## Ecclesiastical Register.

### DECREE

OF THE BEATIFICATION OR DECLARATION OF THE MARTYRDOM OF  
THE VEN. SERVANT OF GOD JOHN DE BRITTO, PRIEST PROFESSED  
OF THE SOCIETY OF JESUS.

[ *Translation.* ]

THE Society of Jesus having been particularly destined by its holy founder to go through the entire world, and to preach the Gospel to every creature, it is to fulfil this mission that its children straitly bind themselves by their fourth vow, devoting themselves to confess the Son of Man before men, and surrendering even their life among the infidels, in order to gain those wretched beings to Jesus Christ, after having delivered them from their blindness, and thus to beget new sons unto his Church. Among these heroes of the first-fruits of the martyrs offered to God by the Society among the Japanese nations, the Ven. John de Britto made himself justly remarkable, who was born at Lisbon of an illustrious race, and was admitted in his early youth among the pages of Pedro II., King of Portugal.

But the pious education which he had received, and the integrity of his manners, speedily induced him to retire from the court, and, by way of prelude to the science of the saints, having scarcely reached the age of fifteen years, he entered into the Company of Jesus. He had not yet been promoted to the priesthood; but he was already ripe for the sacred ministry, when, burning with a desire of participating in the mission of the Indies, and happily fulfilling all the conditions required for that work, he was sent into the province of Malabar, to Madura, a holy expedition so fruitful in labours and in sufferings of every kind. There, this evangelical labourer, after having, during thirteen years, converted numerous idolaters, and baptised thousands of persons, found, by the orders of the Rajah of Madura, a hard captivity, which he bore with an incredible constancy of soul, thereafter to endure frightful torture and banishment. He then returned into Europe by order of his superiors.

He there accomplished with great energy all with which he had been charged for the needs of those missions, and hastened to return to Malabar, where he resumed his apostolical labours with an increase of zeal. He obtained new and numerous conversions, in consequence of which having been brought before the tribunal of the same tyrant, he openly confessed the faith of Christ, and despising the magnificent offers which were made to him, to induce him for once to invoke the name of the idol, without being terrified at menaces, without yielding to blows, he was condemned, out of hatred to the faith, to be beheaded; and consequently endured martyrdom on the day before the nones of February, in the year 1693. The fame of the holiness of this most illustrious martyr having been spread abroad through the Indies, and God confirming it by miracles, the Ordinary of Madura in the first instance, and on his example those of Cochin-China and of Goa, prepared judicial informations, to which having added all that is customary, a preparatory meeting of the Congregation of Sacred Rites was held on the calends of July, in the year 1738, in the palace of the reporter, the Most Reverend Cardinal of San Clemente, to examine the dubium:—*An constet de martyrio et causâ martyris in casu et ad effectum de quo agitur.*

And as in this congregation a doubt was raised on the question of discovering whether the Ven. John had not used during his missions, contrary to the prescriptions of the Church, certain pagan rites, Pope Clement XII., of holy memory, judged it expedient to submit the examination of this article to the supreme tribunal of the Holy Inquisition. The Pontiff died before a sentence was given. His successor, Pope Benedict XII. of holy memory, who, before his elevation to the Holy See, had discharged the functions of promoter of the faith in the preliminaries of this cause, and those of consultor refendary to the Holy Inquisition in this disputed point, having called up the cause by a *motu proprio*, ordered that the Congregation of Sacred Rites should assemble before him on the tenth day of the calends of May, in the year 1741, to examine the dubium: *An obstent objecti ritus quominus procedi possit ad ulteriora in casu, et ad effectum de quo agitur?* He consequently heard the objections of the promoter of the faith, collected the advice of each of the Cardinals, and having read, examined, and very attentively weighed both the one and the other, as it was plain that this saint had not used the rites in question in the manner of the Gentiles, who attached to them a superstitious value, but that he had simply accommodated himself to them as to the common practices of civil life; the Pontiff having furthermore prayed much, and celebrated the holy mysteries, delivered, on the sixth day of the nones of July in the same year, the following decree:—"The rites objected by the promoter of the faith do not forbid, in the present cause, our proceeding onwards—to wit, to the discussions touching the dubium of martyrdom, the cause of the martyr, and the signs or miracles obtained, according to public rumour, by the prayers of the servant of God."

These difficulties having been disposed of, the discussion on the dubium itself was about to be opened in a preparatory meeting, when all at once, in the kingdom of Portugal, that storm broke out by which the Company of Jesus were there struck, and close upon which those vicissitudes followed by which it was every where overwhelmed. Every obstacle having afterwards ceased, the meeting was held in the Vatican, in the presence of the Most Reverend Fathers set over the sacred rites, on the sixth day of the ides of April in the present year; and lastly, in fine, on the 17th day of the calends of October, the question having been resumed in a general assembly, in the presence of our Most Holy Father Pope Pius IX., where, in the absence of the Most Reverend Cardinal Della Geuga-Sermattei, reporter, the Most Reverend Cardinal Aloysius Lambruschini having proposed the cause, the Most Reverend Cardinals and the other Fathers each gave their suffrages.

After having attentively heard them, the Most Holy Father deferred pronouncing his judgment, and dismissing the assembly in terms full of goodness, he exhorted every one to offer up unto God humble and fervent prayers; a duty of which he acquitted himself the first. Afterwards, on the day consecrated to the Prince of the celestial host, whose strength the Ven. John imitated in labouring for so many years in propagating religion, and in confessing the name of Jesus Christ, his Holiness offered the victim of the new alliance, again implored the aid of the divine light, and having betaken himself to the apostolical residence, situated on the banks of the Tiber, after having there fulfilled, like a vigilant pastor, the secondary duties of his office, he called before him the Most Reverend Cardinal Aloysius Lambruschini, Bishop of Porto, Santa Rufina, and Civita Vecchia, Prefect of the Congregation of Sacred Rites, as also the Rev. Father Andrea-Maria Frattini, Promoter of the Faith, with me, the undersigned secretary, and in their presence he canonically

pronounced:—"Certainty has been attained of the martyrdom, and of the cause of martyrdom, of the venerable servant of God, John de Britto, illustrated and confirmed by God by many prodigies; wherefore we have security in proceeding in this cause to ulterior measures, and to pass on to the discussion of miracles other than the prodigies already proposed and examined in the congregations above indicated."

And his Holiness ordered that this decree should be published and inserted in the acts of the Congregation of Sacred Rites, on the 3d of the calends of October, in the year MDCCCLI.

A Card. LAMBRUSCHINI,  
*Bishop of Porto, Santa Ruffina, and Civita Vecchia,*  
*Prefect of the Sacred Congregation of Rites.*  
G. FATALI, Secretary of the S. R. C.

Loco ✠ sigilli.

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NEW INDULGENCES FOR THE RECITATION OF THE  
CHAPLET.

DECRETUM URBI ET ORBI.

[*Translation.*]

*At an audience of the Most Holy Father, on the 12th of May, 1851.*

IN order always more and more to augment in the hearts of the faithful the devotion towards the Virgin, Mother of God, and, above all, by the most efficacious prayer of the most holy Rosary, in which are also recalled the mysteries of our redemption, our most holy Father Pope Pius IX., favourably receiving the most humble prayers of the Vicar-General and of the Procurator-General of the whole order of the Friars-Precursors, after having confirmed all the indulgences granted by his glorious predecessors, as well to the members of the confraternities of the most holy Rosary as to all the faithful who should recite the Rosary, has deigned to attach new indulgences to the recitation of that prayer, both for the members of confraternities and for the other faithful. For the brethren and sisters of all the confraternities canonically instituted, or which may hereafter be instituted, plenary indulgence on the days of the Conception, of the Nativity, of the Annunciation, of the Visitation, of the Purification, and of the Assumption of the holy Virgin Mary, on two Fridays of Lent only, left to the choice of each person; on the Sunday of the Resurrection of our Lord Jesus Christ; on the day of Pentecost—provided that, being truly penitent, having confessed, and received the nourishment of the Holy Communion, they visit devoutly some church on that day, from the first Vespers to sunset, and for some space of time there offer pious prayers for the intentions of his Holiness. Indulgences of ten years and of ten quarantains to be gained once a day by the members of confraternities and the other faithful, who, being at least contrite in heart, shall devoutly recite in common the third part of the Rosary, whether at their house, or in the churches or in oratories, public or private. Lastly, the faithful who do not belong to this confraternity, if they are in the habit of reciting the third part of the Rosary at least thrice a week, will gain the plenary indulgence on the last Sunday of each month, provided that, being truly penitent, as required above, having confessed, and approached the holy table, they visit some church or public oratory, and pray there for some time for the inten-



tions above mentioned. The will of his Holiness is, that all and every of the aforesaid indulgences are not only applicable to the souls in purgatory, but available in perpetuity for the time to come, without any forwarding of Brief; any disposition to the contrary notwithstanding.

Given at Rome from the Secretariate of the Sacred Congregation of Indulgences.

F. CARD. ASQUINI, Prefect.  
ALOYSIUS COLOMBO, Sec.

#### SPEECH OF THE REV. ROBERT MULLEN ON THE CATHOLIC UNIVERSITY.

THE Rev. Robert Mullen of Clonmellon having been appointed to visit America for the purpose of making collections for the new University, has been entertained at a public dinner at Kells, previous to his departure. The speech he made on the occasion is one of the most remarkable and plain-spoken declarations of principle which has yet appeared, and well deserves preserving. We give it nearly entire. It was received by the audience with enthusiasm:

“You understand what a University is. 'Tis a place for general education, where the various arts and faculties are taught by competent masters—where degrees of merit are conferred on the students; and when all this is done in accordance with the principles of the Church, it is a Catholic University. There is a University at Dublin, but 'tis not Catholic; on the contrary, it is uncatholic, for it excludes from its honours, from its chairs and places of trust, all who profess the religion of the people. Within its unhallowed walls hundreds have been from time to time perverted, losing altogether the gift of faith; and such as have preserved it have left it with a weakened faith; and hence, if we look to some of the Catholic gentry in Ireland, what are they? They acknowledge a Church, but practically deny her authority in matters of morals and discipline. They come from these hotbeds of infidelity and irreligion filled with latitudinarian principles; professing Catholics as long as it accords with their pride or interests, but practical infidels when pride is wounded or interests interfered with. Observe them at public places scandalising the faithful by the open violation of principle and precept, setting at nought the law of God, and setting up in its place their own will—the law of their desires. Consider their conduct on these occasions, where the Church might justly calculate on their generous aid—their individual allegiance, and how do they comport themselves? They join the enemies of their faith, the scoffers and haters of their religion, and abandon that which they are bound to defend. Educated with libertines, with men who laugh and mock at all moral restraint, with men who maintain that faith without works will save,—educated, I say, thus, they have no fixed principle to guide them, and, as a necessary consequence, they are professing Catholics, but political infidels. And mind, the evil does not end with themselves. We are creatures of imitation; so some of the farmers and peasantry curse and blaspheme like the gentry, mock religion like the gentry, abandon principle like the gentry, ally themselves with the enemies of religion like the gentry; in one word, the evil example of the superior extends to the inferior or humbler classes, and thus is society perverted, that you have no longer a people united for good, but a divided people, ready to sell themselves for filthy lucre or self-aggrandisement to any

minister who will bid for them. This you may think an overwrought description; but to any man who takes care to reflect it will appear a true one. It is an unsound state, and one that requires a remedy; and as the evil has arisen from vitiated education, from the corruption inseparable from evil associations, it follows as a natural consequence that the cure is to be found in a healthy Catholic education, such as the Episcopacy of Ireland wish to secure through a Catholic University. Yes, as the Bishops say, a Catholic University would also impart a higher tone to the Catholic body; it would diffuse Catholic notions through the mass of society; it would create a greater interest in all that concerns the welfare of the Catholic religion; it would encourage a taste for Catholic literature, Catholic arts, Catholic institutions of every sort; it would create a large body of learned men, who would exercise an important influence on society; men competent, on the one hand, to vindicate the cause of religion against the insidious attacks of a mis-called but dangerous science, and, on the other, to rescue science from the use to which it has been perverted, by dissociating it from, and even turning it against, religion; it would educate every one to that lofty Catholic principle, that religion is a consideration paramount to every other, and therefore never to be compromised in order to purchase any temporal advantage whatever. In these, and many ways besides, a Catholic University would serve as a grand centre for diffusing the living principle of Faith through the whole Catholic body, and communicating its vivifying influence to the most distant and least important parts. There is in man two kinds of life, the moral and natural; the former having its birth and progress as well as the latter. A child deformed at its birth will, generally speaking, be so during life; the same is true in the moral life. If a man be morally deformed, or trained to vice in youth, he will be so when old; and there is more than human authority for this—‘Train up a child in the way he should go, even in old age he will not depart from it;’ and Job says ‘that the vices of his youth will sleep with him in the dust.’ And passing from sacred to profane history, Plato says, ‘There is nothing more divine than to form children to virtue.’ Aristotle writes, ‘that all depends on the education of children, whether as regards individuals or the entire commonwealth, for good customs are the fruit of a plant well cultivated and of a youth well disciplined.’ The prosperity and happiness of every country depends on a sound religious education; and it was in this sense the philosopher called youth ‘the blood of the state.’ The Greeks selected the most learned as teachers for youth. The Persians chose the most virtuous and learned for the office of teachers. Seneca would require in teachers ‘great perfection and wisdom.’ It was only reserved for our times and legislators to invent godless systems, which set at nought the natural wisdom of the Pagan philosophers as well as the sublime teachings of the Christian preacher. And if we look around, have we not melancholy proofs of the evils which have arisen from the separation of education from the sacred influence of religion? In France, in Germany, and in other countries, the State foolishly interfered, separated religion from science, laid down systems and theories without the groundwork—religion. What ensued? The blackened pages of continental history can tell. Infidelity rushed on like a torrent of burning lava, desolating in its destructive course all that was green and beautiful. Thrones were upturned, dynasties annihilated, altars overthrown, society shattered, and the scaffolds reeked with the blood of the purest and noblest in the land. Yes, my friends, religion—religious education—is ever the support of law, the preserver of order and authority. Remove

this, and you have, as after Voltaire and Diderot, unsound philosophy, wild theories, subversive of all those salutary restraints which religion imposes. What folly, what madness, in the government here to follow in the baneful track that brought in the past century destruction on the nations of Europe! How ridiculously absurd to offer us, as a boon, what must and ought to be looked on as a great unmitigated evil—the taking away the youth of Ireland from the protecting influence of religion! It is evident their object is not the ostensible one—instruction; but rather the clumsily concealed one—perversion. They gild the poisoned pill, and offer it; but, thanks to God, the Catholics of Ireland have indignantly rejected it. Nor let it be said the Bishops are leaving their province in this matter; for to them, and not to the State, was given the high authority, ‘go and teach all nations.’ It was their duty—I mean the Bishops—to attend to education; and indeed, they have at all times nobly and zealously discharged this sacred trust. From the earliest times the Church has, through her Bishops, priests, and seculars, instructed her children; she founded religious establishments, schools, and colleges for the instruction of youth; she placed herself between barbarism and civilisation. When the former came from the north of Europe, she saved literature from utter extinction. As in the earlier ages she resisted the barbarism; so in the middle ages she, through her monasteries, preserved the monuments of science and Christianity. And, in latter ages, her veriest enemies cannot deny that the greatest Universities of the world were founded and endowed by her children, when faith was pure and charity unlimited, when the English schism was unknown and the heresy of Luther unheard of. It is an unfounded imputation, a gross calumny, for any man or men to assert that the Church is opposed to the diffusion of knowledge. History is replete with facts sufficient to upturn this vile invention of man to dim the lustre of the Church’s glory. And the Irish Church, when England placed a bar upon education, contrived amidst every danger to secure her most efficient aid to diffuse knowledge; but not the knowledge that destroys, but that which leads to life. She opposed at all times, she opposes now, and, ever true to her sacred and sublime trust, will continue to oppose such systems as tend to destroy youth—new-fangled, impious, godless systems—such as the Bishop of Malines condemns—such as are condemned by every bishop who understands his duty and is zealous to fulfil it. Mixed systems, no matter what precautions you take, are ever dangerous. We believe we possess, and we alone, the true faith; ours is an essentially exclusive religion. We believe that out of our Church there is no true faith, no abiding hope, no charity having an eternal reward. We believe our faith to be divine, our doctrine pure as the crystallised water; we believe, and we know, that admixture spoils, weakens, and, in some instances, destroys faith; we believe there can be no communion between God and Belial, and that our doctrines are as opposite to those of the sectaries as light is to darkness. And then, why should any government ask us to mix, and thus render impure what was pellucid before? They (the government) have an object, and that is to pervert us. That was their object in founding Queen’s Colleges; that is their purpose in upholding them. If they really wished, as they profess, to afford facility for education to the respectable classes, why not make the northern a purely Presbyterian college—the Cork and Galway Catholic colleges, Dublin having its Protestant college? Let the Protestant have his children strict Protestants, the Presbyterians equally strict, and leave us a like liberty to educate our youth according to what we believe the pure dogmas of that faith which is of God and eternal.



And now, my friends, let me tell you this, that even were all the professors in the Queen's Colleges Catholics, were they even non-government Catholics, but men appointed by our prelates, I say the colleges would be imperfect if others than Catholics were admitted. And what finally determined the Pope on the college question? Was it not a memorial presented to the Holy See by the Hungarian Bishops, representing the evil effects of the mixture of pupils in Hungarian schools and colleges, even with all the professors and teachers Catholic? What, then, must be the danger here, while the professors are all the nominees of a Protestant anti-Catholic government, the head whereof is the writer of the infamous 'Durham epistle,' who would stifle all the ceremonies of our Church superstitious mummeries? I say to you, that the question of education is the great vital question; give us a youth properly trained in science, religiously instructed—give us a Catholic University where religion is not ignored, but where 'tis the foundation, where it is directive of science as a handmaid, and you change the face of things at once; you will have society, not as now divided, but united on every question useful to the country. But some Catholics say, 'Oh, sir, I know what you say is all right, but you know 'tis hard to go against the government, they have so much wealth, and power, and sources of corruption.' Others will say, 'Well, I think you are right speculatively, but come to facts, and are not some Bishops and priests on the other side, and the Pope was misled;' and some go so far as to say, 'You can't succeed.' If I am not detaining you too long, I will answer these objections; and to begin with the last—'impossible.' We know no such word. Have not the Irish people, when robbed of their churches and plundered of their property, raised within the past forty years mighty temples to glorify their religion and their God, many of which would put to shame the puny conventicles of their Protestant brethren? Have they not built public seminaries and colleges in Navan, Armagh, Clogher, Derry, Tuam, Carlow, Thurles, Clongowes, Castleknock, and All Hallows? Who built these? Who supported them? Ireland. Yes, Ireland, poor, but religious Catholic Ireland. And if we pass from the present to the past, do we not behold the venerable ruins of her ancient colleges, when the learning of her children brought strangers to study here, when we had such men as Finian, and Cataldus, and Scotus; and shall it be said now that we, in the nineteenth century, cannot do what our sainted forefathers did in times of greater difficulty? There is no impossibility to a determined people. Well, the second objection, 'that the Bishops and priests are divided—that the successor of Peter was misinformed.' Why, if ever there was a question placed clearly before the chair of authority, it was the University question. First, by its friends, who explained fully the good of unmixed, the evil of mixed education. Secondly, by the enemies of the University—the government agents of the day. They sent accredited agents to Rome, selected from the Catholic episcopacy and priesthood—men having minds stored with knowledge, intimately conversant with the question in all its bearings—men of nice address, polished to perfection, acute logicians, and having on their side the weight of spiritual as well as government authority. Why, sir, it would be a calumny on these agents (not of God, but of man) to suppose they neglected the business of their masters. So Rome had all the information on both sides, and, moreover, the opinions of her Cardinals, and of all the Bishops of Christendom. The Pope had, therefore, the necessary information, and it would be contrary to faith to say he had not light, or erred; for Christ assures us to the contrary, in saying that hell shall not prevail against him; and he has spoken emphatically in two

rescripts; and he, moreover, reminds the Bishops of the duty of building a University; and he has done this, having melancholy experience from the countries of Europe of the evils of mixed education. Now, what is your duty and mine? What is the duty of every Christian when Rome has spoken as she has by two authoritative rescripts? I will tell you in the words of St. Jerome—‘Whoever is united to the Chair of Peter is mine,’ and I defy any man, be he professor or bishop, to answer that argument, or to assert that the quotation is inapplicable. For when Jerome went to Damascus the Church of Antioch was divided, or disturbed, by rival claims of three bishops, each claiming the adhesion of the faithful, just as the Irish Bishops are divided now between Rome on the one side, Clarendon, Lord John, and the murdering Whigs on the other. And who was Jerome for? For Rome certainly; for him united to the Chair of Peter. Do you imitate this great doctor, and join Rome and the Bishops, in whose favour Rome has spoken by authentic documents. Fix your eye on Rome, and remember these words of Jerome, ‘Whoever does not gather with you scatters—that is, whoever is not of Christ is of Antichrist.’ Now, I tell you those who are favouring these godless institutions, who are apathetic in reference to the founding of a University for the Catholic youth of Ireland, are, as much as in them lies, scattering what is of God and favouring Antichrist. The Bishops who stand aloof necessarily prolong and widen division in the Church, and they thus deprive the nation of the power of wresting from the British Minister any one important benefit for our religion or our country. If the Bishops, and the priests, and the people, had remained a compact and united body, would we ever be reduced to the frightful state in which we find ourselves at present? Would the Whigs have so brutally neglected our poor people? Would they have dared to subject us to religious persecution? Would they have declined regulating the relations between landlord and tenant? Would they have continued to force their infidel colleges on the Catholic people of Ireland? No! the divisions of the Catholic body, particularly the Bishops, have been the cause of all the calamities which have befallen us; and if they continue, other disasters await us. I say now, that any Catholic layman who in deference to the views of a few Bishops and a couple dozen of priests, withholds his support from the University, promotes (as far as in him lies) the evils I have been enumerating. There remains yet one objection, the power of the government. To this I would say—God’s arm is not shortened; and when He is with us, what avails their power? The government and ministry were against the Belgians, forcing upon them a mixed and unhallowed system of education; and history tells us, that instead of succeeding, the dynasty of Nassau fell; the star of Leopold was in the ascendant; proving my position, that if God be with us, who shall be against us? The government has great means and sources of corruption; but if the Catholics of Ireland be true to themselves, we shall succeed.”

#### END OF VOLUME VIII.

